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The Carthusians

Jerome Breunig, S.J.

THE centuries-old Carthusian Order is breaking ground in the New World and the eyes of America are watching with interest.

Through the generosity of a benefactress and with the approval of the Bishop of Burlington, the Most Rev. Edward F. Ryan, a pioneer band, consisting of two Carthusian priests and two lay brothers with some American candidates, has established the first community at Sky Farm near Whitingham in the Vermont hills. The very name Carthusian is pronounced with reverence on Catholic lips, and in many minds it represents the ultimate in austerity and deep spirituality.

The coming of the Carthusians brings many questions to mind. Is there place for them today? Aren't they passé, a respected relic of the past? Just how old are they? Who founded them and why? Do they differ from the Trappists? What do they do? What did they do? How do they live? Is it true that they do not eat meat, that they do not heat their rooms, that they always wear a hairshirt? Are there Carthusian nuns?

Many of these and similar questions are answered in the Apostolic Constitution of Pius XI, *Umbratilem*, in the booklet, *The Carthusian Foundation in America*, and in two recent books that complement each other: *The Carthusians*, which gives a detailed factual description of their life, and *The White Paradise*, which is a glowing account of his visit to the charterhouse at La Valsainte in Switzerland by the gifted author-convert, Peter van der Meer de Walcheren. Most of the information in this article is taken from these four sources.

Any questioning of the validity and modern relevance of the Carthusians should be cut short by *Umbratilem*, the Constitution issued on July 8, 1924, when the Statutes of the Carthusian Order were approved in conformity with the new Code of Canon Law. This important document on the contemplative life states clearly at the outset that Carthusians have chosen the better part, and holds up their life to the admiration and imitation of all.

"All those, who, according to their rule, lead a life of solitude remote from the din and follies of the world, and who not only

assiduously contemplate the divine mysteries and the eternal truths, and pour forth ardent and continual prayers to God that his kingdom may flourish and be daily spread more widely, but who also atone for the sins of other men still more than for their own by mortification, prescribed or voluntary, of mind and body—such indeed must be said to have chosen the better part, like Mary of Bethany.

"For no more perfect state and rule of life than that can be proposed for men to take up and embrace, if the Lord calls them to it. Moreover, by the inward holiness of those who lead the solitary life in the silence of the cloister and by their most intimate union with God, is kept brightly shining the halo of that holiness which the spotless Bride of Jesus Christ holds up to the admiration and imitation of all."

The document also makes it clear that there is need for Carthusians today. "For, if ever it was needful that there should be anchorites of that sort in the Church of God it is most specially expedient nowadays when we see so many Christians living without a thought for the things of the next world and utterly regardless of their eternal salvation, giving rein to their desire for earthly pelf and the pleasures of the flesh and adopting and exhibiting publicly as well as in their private life pagan manners altogether opposed to the Gospel. . . . It is, besides, easy to understand how they who assiduously fulfil the duty of prayer and penance contribute much more to the increase of the Church and the welfare of mankind than those who labor in tilling the Master's field; for unless the former drew down from heaven a shower of divine graces to water the field that is being tilled, the evangelical laborers would reap forsooth from their toil a more scanty crop."

The Founder

An authentic hunger for God led a diocesan priest-educator in the eleventh century to formulate a way of life that happily blends community life with the life of solitude and keeps the advantages of each form. This life was first put into practice in 1082 by the same priest and six companions at Chartreuse in the Alps of Dauphiné, in Southern France, and endures to our day. From the extant record of tributes after his death, this priest, whom we know as St. Bruno, was one of the great men of his time. Besides noting Bruno's talents as a preacher, writer, and educator, these tributes single out three virtues for which the saint was conspicuous: spirit of prayer, extreme

mortification, and filial devotion to Our Lady, virtues also conspicuous in his Order.

Born in Cologne, St. Bruno (1030-1101) studied at the episcopal school at Rheims. After his ordination he remained at this school for 25 years as teacher, principal, and "diocesan superintendent" of schools. After a short term as chancellor of the diocese he evaded the efforts of the clergy to make him their bishop by "escaping" to Chartreuse in 1082. In 1090 Pope Urban II called his former teacher, St. Bruno, to Rome to be his counsellor. The orphaned community wavered in their vocation for a time and later even deserted by following their founder to Rome, but after a year they returned to their hermitages at Chartreuse. Though St. Bruno made the ground plan for the Carthusian Order, it was the fifth general, Guigo the Venerable (1109-1136) who wrote the *Consuetudines*, the first Statutes of the Order. "The *Consuetudines* are the Carthusian gospel, Guigo our evangelist and Saint Bruno our founder and lawgiver" (*The Carthusians*, 17).

The Life of Solitude

In Rome is a famous statue of St. Bruno by Houdon. It is so lifelike, the comment is: "It would speak if his rule did not compel him to silence." Silence and solitude, so essential to the Carthusian life, are insured by providing each monk with a separate hermitage consisting of four distinct rooms and an enclosed garden plot. There is a storeroom and work shop, usually on the first floor, and, above, an ante-chamber called the Ave Maria, because it honors a statue of Our Lady, and an "inner chamber" or living room. A private washroom is also provided. In the cell proper the monk has a prayer-stall, desk and book case, a bed, and a small table for meals. Except on Sundays and feast days the meals are brought to an opening in each cell. There is never any breakfast and meat is never permitted even in sickness. From September 14 to Easter the evening meal is cut down to a collation of dry bread and whatever is the most common drink of the country. Penitential as it is, the diet seems to insure longevity rather than shorten life.

The cell is the monk's "living room." Except for community exercises and the occasional recreation periods the monk never leaves his hermitage. He lives for God and God alone. Here he devotes whole hours to study, to spiritual reading, and to prayer, including mental prayer, the part of the Divine Office not said in choir, the

Office of Our Lady, and sometimes the Office of the Dead. Since "the harp needs a rest," the monk relaxes from time to time with light manual work such as sawing wood for his fire, cultivating his garden, making religious articles, and caring for the hermitage. No siesta is permitted and the night's sleep is always broken into two periods of about three and a half hours each by the night Office.

The Community Life

The community life which tempers the solitude provides a framework with a fixed daily order and sustains the courage of each monk by mutual good example. "Brother helped by brother makes a strong city." The main daily communal exercises are the chanting of the night Office and of Vespers and the conventual Mass. On Sundays and feast days the rest of the Office except Compline is chanted, meals are taken in the refectory, and there is a recreation period. Besides, there is a weekly walk outside the enclosure. This period is called the *spatiamentum* and lasts about three and a half hours. Dom Le Masson, an outstanding general of the order (1675-1703), says of this exercise: "It is only with the greatest reluctance that I excuse from the *spatiamentum*, and then, only to the aged. So great, it appears to me, is the utility of this walk for good both of body and soul. . . . More easily and willingly would I exempt a Carthusian monk from the night Office for some days, or from fasts of the Order, than from the *spatiamentum*." (*The Carthusians*, 62.)

What They Did

Only eternity will unfold the contribution of the Carthusian Order to the glory of God and the salvation of souls. Even in recorded history the order is eminent in providing the Church with saints, *beati*, and saintly bishops, archbishops, and a few cardinals. Perhaps the greatest single contribution is the treasure of writings in ascetical and mystical theology. The only wealth of any kind in a charterhouse was to be found in the library. Scholarship was always held in high esteem and the monks helped enrich other libraries as well as their own by providing both copyists and eminent writers. Besides St. Bruno, who is said to have written his famous commentary on the Epistles of St. Paul when at Chartreuse, the list of writers includes Ludolf of Saxony, whose *Vita Christi* was so influential for centuries; Dionysius the Carthusian called the Ecstatic Doctor, who has written more than St. Augustine; John Lansperg, who wrote of Devotion to the Sacred Heart before St. Margaret Mary; and Lau-

rentius Surius, whose *Vitae* still help supplement the work of the Bollandists.

The official document of the Church *Umbratilem* is quite articulate about the contribution of the Carthusians to the religious life. "In his great kindness, God, who is ever attentive to the needs and well-being of his Church, chose Bruno, a man of eminent sanctity, for the work of bringing the contemplative life back to the glory of its original integrity. To that intent Bruno founded the Carthusian Order, imbued it thoroughly with his own spirit and provided it with those laws which might efficaciously induce its members to advance speedily along the way of inward sanctity and of the most rigorous penance, to the preclusion of every sort of exterior ministry and office: laws which would also impel them to persevere with steadfast hearts in the same austere and hard life. And it is a recognised fact that through nearly nine hundred years the Carthusians have so well retained the spirit of their Founder, Father and Law-giver that unlike other religious bodies, their Order has never in so long a space of time needed any amendment, or, as they say, reform."

The badge of the order is appropriate. It is a globe surrounded by a cross and seven stars, with the motto: *Stat crux dum volvitur orbis terrarum*—The cross remains firm while the world keeps spinning around. If persecution is a mark of Christ's followers, the Carthusians can certainly be identified. "They have persecuted Me, they will also persecute you." Three Carthusian priors were among the proto-martyrs of Henry VIII; fifteen more monks died on the scaffold or starved to death in prison during the English persecution which practically suppressed the order in that country. Spain prevented a Carthusian foundation in Mexico in 1559, compelled the charterhouses to separate from the order in 1784, and suppressed them in 1835. The French Revolution was the greatest blow. In 1789 there were about 122 charterhouses. Almost all of them were suppressed, first in France and then throughout Europe as the French armies over-ran the continent. The restored houses in France were again disrupted in 1901 as a result of the Association Laws. The Italian houses were suppressed during the course of the Risorgimento.

The Carthusian Order in 1607 had about 200 houses with 2,500 choir monks and 1,300 lay brothers and donnés. At the present time there are 18 established charterhouses with a total of over 600 members. There are four charterhouses in France, five in Italy and Spain, and one each in Switzerland, Jugoslavia, Germany, and England.

The Carthusian Nuns

In 1245 Blessed John of Spain, Prior of the Charterhouse of Montrieux, was ordered to adapt the Carthusian Rule for a group of nuns at the Abbey of Prébayon in Provence. Since then there have never been more than ten convents for Carthusian nuns. The nuns live in private rooms not separate buildings, have two recreations a day, eat in a common refectory, and are not obliged to wear the hair-shirt. They spend eleven hours a day in prayer, meditation, and work, and are allowed eight hours sleep. The nuns have always been distinguished for their austere sanctity and strict observance. Outstanding among them are Blessed Beatrix of Ornacieux and St. Rose-line of Villaneuve. Both lived during the fourteenth century. The body of the latter is still incorrupt. At present there are four convents for nuns, two in France and two in Italy.

BOOKS ABOUT THE CARTHUSIANS

The following can be obtained from The Carthusian Foundation, Sky Farm, Whitingham, Vermont: *The Church and the Carthusians*. The teaching of Pope Pius XI as contained in the Apostolic Constitution *Umbratilem*. Introduction, translation and Latin text. Pp. 18. \$10. *The Carthusian Foundation in America*. Pp. 24. With pictures and illustrations. \$2.50.

The Carthusians. Origin—Spirit—Family Life. First printed in 1924. Reprinted in 1952 by the Newman Press, Westminster, Maryland. Pp. 107. \$1.75.

The White Paradise. The Life of the Carthusians. By Peter van der Meer de Walcheren. With a preface by Jacques Maritain. David McKay Co., New York, 1952. Pp. 91. \$2.00.

THEOLOGY DIGEST

Theology Digest, a new publication edited by Jesuits at St. Mary's College, St. Marys, Kansas, is for priests, religious, seminarians, and laity who are interested in present-day theological thought, but who perhaps find it hard to maintain and cultivate this interest. The *Digest* aims to help such readers to keep informed of current problems and developments in theology by presenting a concise sampling of current periodical writings in America and Europe. The digests deal with the various branches of theological learning—Apologetics, Dogmatic Theology, Scripture, Moral Theology and Canon Law, Ascetics, Liturgy, and Church History—with emphasis on the speculative rather than the pastoral aspects of theology.

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"So Trust in God as if . . ."

Augustine G. Ellard, S.J.

[AUTHOR'S NOTE: For nearly everything in this brief account I gladly and gratefully acknowledge my indebtedness to the article by C. A. Kneller, S.J., "Ein Wort des hl. Ignatius von Loyola," in the *Zeitschrift fuer Askese und Mystik*, 1928, 253-257. There one will find a fuller treatment of the matter and the original texts.]

ONE could hardly be familiar with modern spiritual literature and not have encountered one or the other, or both, of these sayings attributed to St. Ignatius: "So trust in God as if all success depended on yourself, and not at all on God; but take all pains as if you were going to do nothing, and God alone everything"; and the other: "So trust in God as if all success depended on Him, and not at all on yourself; but take all pains as if God were going to do nothing, and you alone everything." Both rules have become commonplace.

The first, more paradoxical, form occurs in various editions of the *Thesaurus Spiritualis Societatis Jesu*, an official collection of documents of prime importance in the spiritual formation of members of the Society and in the hands of all of them. This version was first published by the Hungarian Jesuit Gabriel Hevenesi (d. 1715) in a little book entitled *Ignatian Sparks*. For every day of the year he proposed an aphorism of St. Ignatius. They were to have something of the effect, if we may use an anachronistic comparison, of a spark-plug upon one's daily life and fervor. The book must have been excellent: it went through dozens of editions, one of them being as late as 1909. This dictum, "So trust . . .," is put down for January 2, a fact which suggests that in Hevenesi's opinion it was one of the best of the maxims which he found in St. Ignatius.

The dictum has been censured as contrary to the Catholic doctrine of grace. It implies, the objection runs, that man cannot do anything, not even merit, toward his eternal salvation. But the maxim is not concerned with how divine and human activities are united. It purports to give a working rule on how to combine one's expectations with one's exertions. It has also been argued that the saying does not make sense, and that therefore it could not have been uttered by St. Ignatius.

In an article on "The Tensions of Catholicism" in *Thought*¹

1. *Thought* (December, 1950), 630-662.

Father André Godin states that Catholic hope can deteriorate in two different ways. The first is by way of "the rationalizing tendency: to march toward salvation with assurance and in a spirit of conquest." The second is the "affective tendency: to attain salvation through fear and trembling." The true "Catholic equilibrium of the two tendencies" is "to act as though all depends on God and to pray as though all depends on us." He notes that "the formula is sometimes reversed, but then it seems extremely banal."² Father Godin takes "this celebrated formula" to mean that in Christian action there should be both humility and hope, and in prayer anguish as well as ardent appeal. It excludes both Quietism and Pelagianism. One's life becomes a unified whole in which there are both "the tranquil certitude of Christian hope and the anxiety of invocation in prayer."

If one were perfectly united with God and as it were identified with Him, one might well trust in God as if all success depended on oneself, that is, really, on God, and take all pains as if God were going to do everything, that is again, God and oneself co-operating with Him.

Father Pinard de la Boullaye, in his *Saint Ignace de Loyola Directeur d'Ames*, quotes it in French translation. He says that it was inspired by the doctrine of St. Paul: "I planted, Apollos watered, but God gave the growth" (I Cor. 3:7). It should warn us, he adds, not to be negligent in any way on the plea that after all it is really God who accomplishes things. But Father Pinard de la Boullaye seems to betray a sense that there is something wrong with this direction by supplementing it immediately with another quotation from St. Ignatius (and Hevenesi also) strongly emphasizing foresight and constant self-correction: "To plan in advance what one is going to do, and then to examine what one has done, are two of the most reliable rules for acting rightly."³

The counsel to trust in God as if nothing depended on Him, and to exert oneself as if one's efforts were to have no effect, seems indeed to be more than a paradox or an oxymoron: how understand it as something other than a perfect absurdity? One so advised might ask, "How am I to go about formulating such a trust? What is the point in doing something expressly acknowledged to be of no avail?"

Although this first form of the maxim is in every Jesuit's

2. *Ibid.*, p. 649.

3. *Thesaurus Spiritualis Societatis Jesu* (Bruges, 1897), No. 9, p. 604.

Thesaurus, oddly enough it is not the one more commonly heard or encountered. One is more apt to meet substantially this advice: "Trust in God as if everything depended on Him, and exert yourself as if you were doing everything by yourself."

Given this contrary and more intelligible turn, the principle is said to have been a favorite guiding rule of the late eminent Archbishop John Ireland of St. Paul. However, with him it underwent a further minor change: "We ought to act as if everything depended on us, and *pray* as if everything depended on God." Praying is substituted for trusting. One of the most famous pulpit-orators of the last century, namely, the French Jesuit Xavier de Ravignan, distinguished for the conferences he used to give in the Cathedral of Notre Dame, Paris, in advising some of his younger religious brethren how to prepare themselves for preaching, said: "Listen to St. Ignatius, who gives us this meaningful counsel, 'One must do all as if one were alone in acting, and one must expect everything from God as if one had done nothing.'" This form of the saying is very common on leaflets given to retreatants, on religious calendars, holy cards, and so on. Another slightly different turn given to it is this: "Let us act as bravely as if we could do everything, and still abandon ourselves to Providence as if we could do nothing."

A person who hears that St. Ignatius advises one to act as if everything depended on one's self and then again as if nothing at all depended on one's self, may rightly wonder what St. Ignatius really said. Reason for wondering is enhanced when one notices the long interval of time that elapsed between Ignatius and Hevenesi, namely, 150 years. If, too, one should try to find the original words of St. Ignatius in his printed works or in other first-class sources, one's wonderment could become still greater. Neither the first nor the second form of this saying is a direct quotation from the saint. However, the substance or idea of the second form does occur repeatedly in the documents written by him or by his contemporaries about him.

Hevenesi gives as his authority the Bologna Jesuit Carnoli (d. 1693), who published a life of St. Ignatius at Venice in 1680. In a chapter on the faith and hope of the saint he relates the following incident. On a certain occasion Ignatius, accompanied by Ribadeneira, a confidant and frequent companion of his, called on the Spanish ambassador in Rome, the Marquis de Sarria, and met with a cool reception. Ignatius's suspicion was that the Marquis was piqued

because his influence with the Pope was not considered great and his intercession was not much in demand. Then Ignatius explained to Ribadeneira that thirty years earlier the Lord had taught him to employ all permissible means in the divine service, but not to build his hope upon them. Hence neither upon the noble Marquis nor upon any other creature would he base his confidence.

Carnoli does not give his source. In fact at that time it was not in print. Now it is, namely Ribadeneira's work, *De Actis P. N. Ignatii*.⁴ In No. 108, the pertinent place, Ribadeneira writes: "He said to me that he thought of telling him that thirty-six [sic] years ago our Lord had given him to understand that in matters of His holy service, he ought to use all the possible legitimate means, but then to place his confidence in God, not in those means."

Ribadeneira himself wrote a biography of St. Ignatius, and in the account of this visit quotes him as saying: "I shall tell him [the Ambassador], and I shall say it plainly, that thirty years [sic] ago I learned from God that in doing the work of God, I should seek all helps, but in such a way that I consider my hope to rest, not in those aids, but in God Himself."⁵

In a letter to St. Francis Borgia St. Ignatius gives expression to the same thought: "Looking to God our Lord in all things, . . . considering it wrong to trust and hope merely in any means or efforts by themselves, and also not regarding it as secure to trust entirely in God without using the help He has given, since it seems to me in our Lord that I ought to avail myself of all aids, . . . I have ordered. . ."⁶

The same Ribadeneira wrote a treatise entitled "On the Method of St. Ignatius in Governing," and in it he says: "In the matters belonging to the service of our Lord that he undertook, he employed all human means to succeed in them, with as much care and efficiency as if success depended on them, and he confided in God and kept himself dependent on divine Providence as if all those other human means that he took were of no effect."⁷ Pinard de la Boullaye gives several other references to old writings which witness to St. Ignatius's use of the same principle.⁸

4. *Monumenta Historica Societatis Jesu, Monumenta Ignatiana*, Ser. 4, v. 1, 391; cf. 400.
5. Pedro de Ribadeneira, *Vita Ignatii Loyolae* (Cologne, 1602), Lib. 5, cap. 9, 615 ff.
6. *Monumenta Ignatiana*, Ser. 1, v. 9 (Sept. 17, 1555), 626.
7. *Ibid.*, Ser. 4, v. 1, 466.
8. Pinard de la Boullaye, *Saint Ignace de Loyola Directeur d'Amé*, p. 299.

This principle is also characteristic of the spirit that animates the *Constitutions of the Society of Jesus*. In one of the most important parts of them, after stating that, to preserve and perfect the Society, supernatural means should be given the priority, the Founder says: "This foundation having been laid, . . . natural means also . . . are conducive to the same end; if however they be learned and used sincerely and only for the service of God, not that our trust should rest upon them, but rather that, in accordance with the order of His supreme providence, we should in this way co-operate with divine grace."⁹ The very same idea, in almost identical words, is proposed in the rules for priests.¹⁰

Perhaps the latest development in the long and complicated record of this aphorism is the following. About the beginning of 1951 Father Joseph De Lapparent, editor of *Variétés Sinologiques*, wrote to Father John B. Janssens, the General of the Society, complaining that the text of this dictum as it occurs in all the different editions of the *Thesaurus Spiritualis* was defective. In reply Father Janssens says: "Although that form of the saying is not without some sense, it must be confessed that it is twisted and far-fetched, and does not perfectly correspond to very many sayings of St. Ignatius, as one can see in the notes already published by your Reverence¹¹ and in the study of Father C. A. Kneller, S.J., '*Ein Wort des hl. Ignatius von Loyola.*'"¹² Father Janssens goes on to say that in getting out the Spanish edition of the *Thesaurus* published at Santander in 1935 the editor did well to change the text to: "So trust God as if all success depended on Him, not at all from yourself; however, exert yourself as if God were going to do nothing, and you alone everything."¹³

Before the times of St. Ignatius the well known theologian, spiritual writer, and chancellor of the University of Paris, John Gerson (1363-1429) had said something very similar: 'Presumption refuses to co-operate with God, and despair will not wait for the co-operation of God with it. The middle course is so to act that everything may be attributed to divine grace, and so to trust in grace

9. *Constitutiones Societatis Jesu*, Pars X, n. 3.

10. *Regulae Societatis Jesu* (1932), No. 14.

11. *Nouvelles de la Mission de Shanghai*, Sept. 15, 1944; Oct. 31, 1947; Dec. 30, 1948.

12. *Zeitschrift fuer Aszese und Mystik* (1928), 253-257.

13. *Acta Romana Societatis Jesu* (1952), 137-138.

as not to give up one's own activity, doing what one can."¹⁴

Bossuet's conception of the matter was thus expressed: "One ought to expect everything from God, but nevertheless to act also. For one ought not only to pray as if God alone should do everything, but also to do what one can, and use one's own will with grace, for everything is done through this co-operation. But neither should we ever forget that it is always God who takes the initiative, for there precisely lies the basis of humility."¹⁵

St. Vincent de Paul puts it thus: "I consider it a good maxim to avail oneself of all the means that are licit and possible for the glory of God, as if God should not help us, provided that one expect all things from His divine Providence, as if we did not have any human means."¹⁶

An Englishman, who like St. Ignatius, has a name in history as a military man and a religious leader, but was very unlike him in other respects, namely, Oliver Cromwell, is said to have given his followers this admonition: "Put your trust in God; but mind to keep your powder dry!"

14. "*De Signis Bonis et Malis*," *Opera* (Ed. Dupin), III, 158 d.

15. *Meditations sur l'Evangile* (40e jour); cf. Pinard de la Boullaye, op.cit., 299.

16. Letter to Markus Coglée (April 24, 1652), *Oeuvres* (Ed. P. Coste, Paris, 1921), IV, 366.

EXAMINATION OF THE PAST TWENTY-FIVE YEARS

Proposed for Superiors General

1. Has the love of God grown in proportion to the graces offered: daily Communion, development of liturgical life, deeper study of Holy Scripture, increased devotion to Our Lady, doctrine of the Mystical Body, and way of spiritual childhood? Are there more souls of prayer in our communities? Is there a deeper sense of God?

2. Has true charity increased within our communities in thought, word, and deed?

3. Is tension caused by the quantity of work undertaken, to the detriment of patience and humility which should win hearts and draw them to the religious life?

4. Has motherly charity in government rather than mere administration given a true idea of the holocaust of charity?

5. Has the pursuit of technical and professional progress obscured the need for poverty, disinterestedness, and great love for the poor?

6. Is the Gospel spirit of self-denial, penance, and reparation not only unquestioned but stronger to defend religious holiness against the spirit of the world?

7. Is more consideration given to religious who are tired and over-strained, and what means are taken to guard against that condition?

8. Have friendliness between congregations, collaboration in work, the "spirit of the Church," increased?

Length of Life of Religious Men: Marianists, 1820-1951

Gerald J. Schnepp, S.M.
and John T. Kurz, S.M.

WHAT is the average age at death of male religious? Has their length of life increased, decade by decade, with the rest of the population? Are there differences by country? Finally, how does the average age at death of religious compare with that of males in the general population?

Answers to these questions are now available for 2,380 Marianists who died in the Society of Mary between 1820 and 1951. Source of the statistics is the latest edition of the *Necrology of the Society of Mary* which lists the name, age at death, and year and place of death of each religious who persevered.¹ The Society of Mary was founded in 1817 in Bordeaux, France, by Very Reverend William Joseph Chaminade; during the decade 1820-29, seven religious² were called to their eternal reward and in succeeding decades, increasing numbers died. The congregation comprises three categories of persons: Priests, Teaching Brothers, and Working Brothers. For the present study,³ no breakdown by categories is given because, first, the *Necrology* does not distinguish the two types of Brothers, and secondly, the number of Priests is too small (perhaps ten per cent of the total) to supply an adequate sample over the 130-year period covered.⁴ Let us take up, in order, the answers to the four questions posed.

The mean or average age at death of the entire group of 2,380 Marianists is 55.7 years, with a standard deviation of 22.4 years;

¹Purpose of the *Necrology* (Dayton, Ohio: Mount St. John Press, 1952), which also lists the exact day of death, is to recall to the living members the names of the deceased, for remembrance in their prayers; the list for the following day is read in community after the evening meal.

²Here and throughout the article is included the first Marianist to die, Brother Anthony Cantau, who passed away in Bordeaux in 1819.

³The present article is based on John Kurz, S.M., *Length of Life of Male Religious* (Unpublished M.A. thesis, Saint Louis University, 1952).

⁴Research on the length of life of religious priests would be of interest in the light of one study which shows that the average age at death of Catholic priests in England is five per cent above the average for the general population. See Louis J. Dublin, Alfred J. Lotka, and Mortimer Spiegelman, *Length of Life* (New York: The Ronald Press Co., 1949), p. 219.

this means that approximately two-thirds of the ages at death fall between 33.3 years and 78.1 years. The median age, or mid-point in the distribution, is 61.5 years. A total of 844 Marianists, or 35.5 per cent, lived out the traditional "three score and ten"—70 years or beyond. These figures, it should be known, are weighted by comparatively low ages at death in the earlier years of the Society. Even so, they indicate a fairly "respectable" life span. Measured in terms of service, assuming that each Marianist began his active life at the age of 18, this represents 89,726 years of service which the Society of Mary has given to the Church from 1820 to 1951.⁵

Concerning the second question, it is known that life expectancy all over the civilized world has been increasing during the past 130 years, the period of time covered by this study. Improved living conditions, better nutrition, and advances in medical science undoubtedly all played a part in this development. Likewise, the extraordinary development of science and industry, along with the improvements in agricultural and processing techniques combined to improve the quality, quantity, and variety of food. These factors had an influence on the lives of all who lived during this period, including the religious who are the subjects of this study. The facts concerning the 2,380 Marianists are presented in Table 1.

During the first three decades, all deaths (except one) occurred at age 54 or less, and hence the mean ages at death are very low—23.9, 25.9, and 28.1 years. This is to be expected in a young society, since, if any deaths are to occur, they are likely to be deaths of relatively young religious. The length of time involved is not sufficient to enable men who joined at the usual age—15 to 25—to reach much beyond 50. But there is a steady upward progression throughout the series, with slight breaks during the 1910-19 and 1940-49 decades. The explanation seems to be that both were decades in which world wars occurred; in some European countries, religious in the younger age brackets served in the armed forces, and some of them were killed. Further, during the 1910-1919 decade, the influenza epidemic interfered with normal life expectancy. In general, then, Table 1 indicates that Marianist life expectancy has increased, decade by decade, reaching a high of 67.2 years during the 1930-39 decade.

In order to make comparisons with the general population, however, it is necessary to consider the figures for each country separately;

⁵This figure would be considerably larger, of course, if the services of those still living were included.

TABLE I—Age at Death and Decade of Death (1820-1951) for 2,380 Marianists

DECADE	AGE GROUP										TOTAL	Mean Age at Death	Standard Deviation	
	15-19	20-24	25-29	30-34	35-39	40-44	45-49	50-54	55-59	60-64				
1820-29	1	3	3	0	0	0	0	0	0	0	0	7	23.9	—
1830-39	3	8	2	0	1	1	0	0	0	0	0	16	25.9	—
1840-49	12	14	13	2	4	4	1	1	0	0	0	0	52	28.1
1850-59	12	21	17	9	6	5	5	3	1	3	2	0	1	32.4
1860-69	5	10	18	11	6	8	4	8	6	5	5	4	1	40.7
1870-79	14	28	19	11	10	6	10	10	10	13	14	15	5	44.3
1880-89	17	22	13	10	15	8	12	10	22	17	14	16	8	53.0
1890-99	18	34	20	9	5	6	13	13	17	23	29	32	22	51.8
1900-09	5	28	10	4	8	12	5	11	17	26	32	37	30	59.2
1910-19	12	34	18	19	16	10	8	16	12	23	39	46	41	337
1920-29	6	23	7	7	4	7	11	15	22	19	28	37	35	61.1
1930-39	2	10	14	11	9	1	8	14	19	31	34	52	56	34.5
1940-49	3	11	21	7	10	6	3	8	11	20	17	37	46	60
1950-51	1	2	0	0	0	2	3	2	2	2	2	0	24	61.2
Total	111	248	175	100	94	74	83	112	137	185	217	278	247	192
													40	2380
													55.7	
													22.4	

this will help to answer the third question. World-wide figures, even if available, would be misleading, since the factors affecting length of life do not operate uniformly all over. It is also necessary to consider the figures for males only, since female life expectancy is generally greater; for example, in the United States at the present time, male life expectancy is about 66 years, whereas female life expectancy is about 71 years. Ten countries are represented as places of death for the 2,380 Marianists included in this study but comparative figures can be presented only for France (1,314 deaths); Switzerland (171); United States (370); Belgium (141); and Austria (116). Statistics for Spain (175 deaths) are unavailable in regard to the male population; smallness of sample rules out comparative figures for the other four countries: Japan (52); Italy (22); Russia (17); and China (2).

TABLE 2

Life Expectancy of Males at Age 17 in France, Switzerland, United States, Belgium, and Austria Compared to Age at Death of Marianists, by Specified Time Intervals

Years	Life Expect. at Age 17 (1)	MARIANISTS WHO DIED IN FRANCE		
		Years	Average Age at Death	No. of Deaths During Decade
1861-65	63.4	1860-69	42.0	77
1877-81	62.9	1870-79	45.6	153
1891-00	63.8	1890-99	55.2	223
1898-03	63.3	1900-09	62.8	129
1908-13	64.4	1910-19	53.3	199
1920-23	65.9	1920-29	66.0	97
1933-38	66.9	1930-39	71.0	116
II. SWITZERLAND				
1910-11	65.5	1910-19	66.6	11
1921-30	68.4	1920-29	67.5	30
1931-41	70.0	1930-39	70.8	40
1939-44	71.3	1940-49	74.9	44
III. UNITED STATES				
1930-39	70.1	1930-39	70.3	87
1945	72.1	1940-49	68.6	65
IV. AUSTRIA				
1930-33	68.4	1930-39	71.4	27
V. BELGIUM				
1928-32	69.2	1920-29	70.0	32

(1) Life Expectancy at Age 17 computed by interpolation from Dublin, Lotka, and Spiegelman, *Length of Life* and here expressed, for comparison, as expected age at death (life expectancy at 17, plus 17). References for the various countries: France, p. 346; Switzerland, p. 348; United States, p. 324; Austria and Belgium, p. 346.

As is noted from Table 2, the comparisons are not perfect, because statistics from the various countries are not always available by decades. Since it may be assumed that all the Marianists had survived at least the first 17 years of life (17 is the ordinary age for taking first vows), the figures for the various countries are presented on the basis of life expectancy at age 17. A cursory examination of the tables will bear out this general conclusion: Marianist life expectancy is about the same as, or somewhat more favorable than, that of the general male population of each country in the years since 1900; prior to that time, Marianist life expectancy was somewhat lower, and in the early years of the Society, considerably lower, than the general male life expectancy. Another way of looking at this is to return to the figures in Table 1. If only the 1,512 Marianists who died since 1900 are considered, it is found that 712 or 47.1 per cent lived to age 70 or beyond.

Another matter of interest is the average length of life by country. This is available for our study but not for the male population of the ten countries over the span of years that Marianists have been working in those countries. The figures, in order from highest to lowest, are: Belgium, 69.2 years; Switzerland, 65.8 years; United States, 60.5 years; Italy, 58.4 years; Spain, 57.5 years; France, 53.6 years; Austria, 52.9 years; Japan, 46.8 years; Russia, 39.8 years; and China, 22.5 years. It should again be pointed out that these averages are based on a small number of cases in regard to Japan, Italy, Russia, and China. For the rest, cautious comparison with the over-all average of 55.7 years seems to be justified. The only countries with a large number of deaths which fall below this general average are France and Austria. Compulsory military service and war undoubtedly are factors in both cases; and, for France, the cradle of the Society, it must be remembered that figures extend back to 1820 when general life expectancy was not so high as it became in later years.

The over-all conclusion from this study is that life expectancy of Marianists for the past 50 years has been about the same as that of the general male population. Since the unmarried population has a lower life expectancy than the general population,⁶ these Marianist figures demand some explanation. Why do these Marianists—

⁶"Among white males at ages 20 and over in the United States in 1940, the single had a death rate just 1 2/5 times that of the married. . ." Dublin, Lotka, and Spiegelman, *op. cit.*, p. 140.

all unmarried of course—have a higher life expectancy than other unmarried males in the population? Explanations readily suggest themselves: the screening process by which only healthy persons are accepted into the congregation; the fact that most of these men were male teachers, an occupational classification with a higher than average life expectancy;⁷ lack of financial and domestic worries; regularity of life, including regular hours for prayer, work, recreation, meals, and sleep; easy access to good medical care; and, in the United States, exemption from military service. Less certain as a factor is the loss, through defection, of individuals who, if they had persevered, might tend to decrease the average age at death. Although it is impossible to state, from the present study, that these are the factors at work, they are mentioned here as suggestions for a more ambitious project which might be undertaken in the future. It would also be profitable to make similar studies of other religious orders and congregations of men and of women; to consider Priests and Brothers separately; and to make some inquiries into the causes of death.

The general value of such studies is to provide an answer to the recurring criticism that religious life, from a physical and/or psychological point of view, is unnatural and harmful. For the particular order or congregation, such studies are valuable in guiding the administration in such matters as recommendation of religious for advanced studies; appointments to serve as superiors; policies on diet and medical care; adaptation of religious life to modern conditions; and provision for the aged members who, according to all indications, will be progressively more numerous in the future, proportionately, than ever before. Since these considerations may seem to put too much emphasis on the natural, it must not be overlooked that the Will of God in regard to the death of each religious is a fact; however, we may be certain that God does not prohibit but rather commands that all natural means be used to prolong that life as long as possible.

⁷*Ibid.*, p. 219.

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Canonical Visitation of Higher Superiors

Joseph F. Gallen, S.J.

THE visitation of the houses of a religious institute by the higher superiors and the local Ordinary, since it is prescribed by canons 511-512, is called the canonical visitation. The purpose of this article is to explain the visitation of higher superiors.

1) *Frequency of visitation.* The Code of Canon Law does not determine the frequency of the visitation of higher superiors. In the practice of the Sacred Congregation of Religious in approving the constitutions of lay congregations, which is and should be closely imitated by diocesan institutes, the far more common norm is that the superior general, personally or through another religious, visits the entire congregation at least every three years, even in congregations that are divided into provinces. Many institutes not divided into provinces, realizing that they lack the customary annual visitation of a provincial, prescribe a greater frequency of visitation by the superior general, for example, every second year, at least every second year, or annually. This desirable greater frequency cannot be prescribed in many congregations because of their large number of subjects, the great territorial extent of the institute, or both. A much lower number of congregations command a visitation by the superior general only once every six years, but at least this is commanded in the practice of the Holy See for lay institutes, even in those that are very extensive and large. By far the greater number of institutes impose an annual visitation by the provincial; a small number limit this obligation to one visitation in three years or two in three years. The annual visitation is the much more preferable norm and it may always be made, even when not commanded by the constitutions. Some constitutions permit the provincial to omit the visitation during the year that the house has been or is to be visited by the superior general, but a prudent provincial will hesitate to use this privilege unless some rare business of greater moment demands or counsels the omission of the visitation. A provincial cannot make the annual appointments satisfactorily to himself or to others unless he knows both his subjects and the facts.

2) *Moral obligation of making the visitation.* Canon 511 per-

mits the particular constitutions to determine the frequency and even to omit any prescription as to the frequency of the visitation. If the constitutions have commanded a determined frequency, canon 511 imposes an obligation immediately in conscience on the higher superiors to make the visitation according to this frequency. The omission of the visitation, without a justifying reason, is thus a sin. Many canonical authors hold that this obligation is grave.¹ The sin is certainly grave if the culpable omission of the visitation is the cause of the existence or continuance of a serious relaxation of religious discipline or of any another seriously harmful situation.²

3) *The obligation is personal.* Canon 511 permits a higher superior to designate another to make the prescribed visitation only when he is legitimately prevented from doing so himself. Legitimate impediments are the following and others of about the same import: sickness, infirmity, old age, the great territorial extent or large number of subjects of the institute or province, other business of serious moment, and long or frequent absences on visitation that impede the proper government of the institute or province. It is evident that such reasons will frequently excuse from only part of the visitation. Houses omitted from a visitation should ordinarily be given the preference in the following visitation. A few of the excusing reasons will lose some and even all of their cogency if the higher superior is given an efficient secretary and freed from the work of a typist and clerk. The lack of proper courtesy is also a time-consuming element in the lives of higher superiors. Matters that fall within the competence of local superiors should not be brought to higher superiors. Subjects should ordinarily not seek an interview for matters that can be despatched by letter. When an interview is necessary, proper courtesy demands that a subject request an interview by letter. The telephone should be used only when a request or a matter is urgent. It is obviously inconsiderate and discourteous to drop in on a higher superior at any time and to expect an interview. We can all also render the lives of higher superiors more useful, fruitful, and peaceful by coming to the point quickly and sticking to it. Reasons excusing from making the visitation are to be interpreted more liberally for the superior general than for the provincial.

1. Beste, 335; De Carlo, n. 92; Fanfani, n. 70; Fine, 981; Gerster, 263; Geser, q. 364; Piatus Montensis, I, 636; Pruemmer, q. 170; Schaefer, n. 558; Vromant, n. 396, 2); Wernz-Vidal, III, n. 145.

2. Cf. Wernz-Vidal, III, n. 148.

The understanding of the constitutions in a particular institute may be that the higher superior has full liberty either to make the visitation personally or to delegate another as visitor. This interpretation is more likely to be verified if the constitutions omit the clause of canon 511, "if legitimately impeded," and is far more readily admitted for the superior general than for the provincial. A literal interpretation of canon 511 leads to the conclusion that a higher superior must delegate another for any visitation that he cannot make personally. This is also the teaching of authors and is at least generally true. However, if a personal visitation is most rarely omitted, I do not believe that there exists a certain obligation to delegate another as visitor unless a situation in the institute, province, or house clearly demands a visitation. Higher superiors are to be slow to excuse themselves and to delegate a visitor. Subjects quite generally find it difficult to talk to a delegated visitor.

4) *Constitutions that do not prescribe visitations.* Canon 511 does not directly command higher superiors to make visitations; it merely enforces any obligation of visitation imposed by the constitutions. If the particular constitutions do not impose a visitation, the higher superior has no obligation but he always has the right of making a visitation. Some constitutions do not oblige the superior general to make visitations, but this would be unthinkable in the case of a provincial and also in that of a superior general of an institute not divided into provinces.

Canon 511 is principally concerned with centralized institutes and thus with general and provincial superiors, who are the higher superiors in such institutes. These institutes can also have superiors of vice-provinces, quasi-provinces, regions, missions, districts, and vicariates, who should, as a general principle, follow the same norms of visitation and of frequency as provincials. The canon also extends to the superiors of monastic congregations and confederations and accordingly now affects the superior general or president and regional superiors in federations and confederations of nuns established according to the counsel of the apostolic constitution, *Sponsa Christi*.

The constitutions of some institutes of religious women factually consisting of many houses and engaged in the active life contain no prescriptions on visitation, because by law they are nuns or congregations of sisters whose constitutions have been taken from orders of nuns. The mothers superior of such institutes should make visitations according to the norms detailed above for superiors general.

These institutes are factually centralized, and the purpose of a visitation is at least as necessary in them as in a canonically centralized institute.

5) *Designation of a delegated visitor.* The usual norm of constitutions of brothers and sisters permits a superior general to appoint a visitor for a particular matter or an individual house but demands the consent of the general council for the delegation of a visitor for the entire congregation if this visitor is not a member of the general council.³ Some constitutions extend the necessity of this consent to any delegated general visitor and to a visitor designated by the superior general for an entire province. The same norm ordinarily regulates the necessity of the consent of his council in the delegation of a visitor by a provincial superior.

6) *Companion of visitor.* The constitutions of brothers and sisters almost universally prescribe that a superior general, provincial, or delegated visitor is to have a religious of perpetual vows as companion.⁴ The companion can be of great assistance to the visitor by handling the latter's correspondence. He could also be delegated for the visitation of places, i.e., the chapel and sacristy, cloister, refectory, kitchen, recreation or common room, library, and the living quarters of the religious. The whole house should be visited. The general or provincial bursar would frequently be an apt companion. He could examine the books and investigate thoroughly the financial and material condition of the house.

7) *Purpose of visitation.* The importance that the Church places on the visitation of higher superiors and the seriousness with which canonical authors consider its obligation manifest evidently that the visitation is not to degenerate into a mere legal formality. The primary purpose is to learn and correct defects of religious discipline.⁵ This includes the observance of the vows, the laws, decrees, and instructions of the Holy See, the constitutions, legitimate customs, ordinations of the general chapter, and the regulations of higher superiors. Such a purpose implies the encouragement of the fervent, the prudent correction of delinquents, and the prescribing of apt means to restore, preserve, and increase faithful and constant observance. Higher superiors are to avoid the energy of the reformer but they are also to shun the passivity of the quietist. Some people

3. Cf. Normae, nn. 256; 271, 9°.

4. Cf. Normae, n. 257.

5. Cf. Wernz-Vidal, III, n. 148.

hold that the least government is the best government; others incline to the view that the worst government is no government. If a local Ordinary finds a serious situation in any house in his canonical visitation, the conclusion is almost infallible that higher superiors have been derelict in their duty. A paternal or maternal government does not exclude in religious superiors, as it does not in our Holy Mother, the Church, decisive action when this is demanded by the circumstances. The higher superior is also to learn the spiritual and temporal needs and desires of subjects and to grant these according to the principles of the religious life, the common good, and prudence.

The purpose of the visitation is also to investigate the government of provincial and local superiors and the administration of the temporal property of the house and province. Defects of government and administration are to be prudently corrected. There is a general need of clarity and emphasis on the fact that the investigation of government is only a secondary purpose of the visitation. Too many religious prepare for an interview with a superior general or provincial with only one principle in mind: what is wrong with the superior and with the officials? The primary norm of the preparation should be: what is wrong with me? Higher superiors should protect the good name and authority of local superiors, they should remember that in a doubt the presumption favors the superior, but they cannot follow the principle that a local superior never errs. Minor, accidental, and occasional mistakes should be overlooked; the local superior also must be given the forbearance due to a son or daughter of Adam. However, habitual and serious defects that are obstructive of the spirituality, efficiency, and peace of the community should be studied, and the local superior is to be admonished of them, but with appropriate consideration. It has been remarked that we can often justifiably apply to a superior the principle of what was said of a conspicuous historical character: the scrutiny fastened on him detects many flaws but entitles him to be judged free of anything of which he is not charged.

An important purpose of the visitation is that the higher superior acquires a knowledge of the capabilities and deficiencies of subjects. This should be of great assistance in making the annual appointments for both the common and the individual good.

8) *Extent of the visitation.* The visitation extends to all houses, persons, places, and things. Both superiors general and provincials should strive to visit the missions at least once during their term of

office. The religious on the missions are those making the greatest sacrifice and they should not be the most neglected. Both in law and in fact it is the presumption that perfect observance is more difficult in small houses, and yet higher superiors are inclined to make only a cursory visit of a few hours in such houses. Canon 511 commands a higher superior to visit all houses subject to him. Therefore, a provincial does not visit a house immediately subject to the superior general unless he has been delegated to do so by the latter. Canon 513, § 1 obliges a visitor to interview only the determined religious and the number in a house that he judges necessary for the purpose of the visitation, but the particular law or custom of an institute will almost universally oblige a higher superior to interview all the religious. This is also demanded by paternal government and the purpose of knowing the individual religious. As stated in n. 6, the visitation extends to all places in the house. A visitor is to be sensitive not only to the irregularities of worldliness, luxury, softness, and sensuality but also to the adequate and efficient furnishings of the living quarters of the religious. The cell of stark monastic simplicity may be suitable neither for sleep nor work.

The visitation extends to all things, for example, the furnishings of the house, the chapel, the sacristy, the proper care of the sick in the infirmary, the clothing, the heating, light, food, to the books and documents of temporal administration, and to the book of minutes of the council. A fastidiousness, over-interest, and preoccupation with food is evidently alien to the state of perfection, but the food of religious should be simple, substantial, well-cooked, appetizing, and sufficient. Religious poverty implies privation, not indigestion. Higher superiors should not omit a quite careful visitation of the library and should investigate the number and quality of the books purchased during the year. It would be interesting to learn what percentage of the budget, if any, is allotted to the purchase of books in some religious houses. The visitation covers the whole external life of the community. The suitability of the horarium to the work and climate of the community is to be studied. Some institutes, especially of women, appear to follow the principle that the religious may die but the horarium must go on. In this era of enlightened and prudent adaptation the higher superior is to look carefully into the matter of customs. Some of these are meaningless, antiquated, originate from the self-interest of the few, or serve only to imprison the soul of the religious life in a labyrinth of formality and detail. It

would be unwise to conclude that the need of adaptation extends only to religious women, not to religious men and priests.

9) *Opening of the visitation.* A visitation customarily begins with an exhortation to the community by the visitor. The topic of this exhortation should ordinarily be a virtue or principle distinctive of the religious life, a virtue especially necessary for the particular institute, or a present problem of the religious life or of the institute.

10) *Precept of the vow of obedience.* Some institutes oblige the visitor at the opening of the visitation to impose a precept in virtue of the vow of obedience on the members of the community to reveal serious offenses. A few institutes extend the precept to anything else the religious may think necessary for the good of the community. This precept does not extend to conduct that has been completely reformed and obliges only with regard to matters that are external, certain in fact, and serious.⁶

11) *Preliminary interviews.* It would be profitable for the visitor to have a preliminary interview on the state of the community alone with the superior, with the entire group of councillors, at which the superior is not present, and for their respective fields with such officials as the bursar, the master of novices, of postulants, of junior professed, and of tertians, with the dean, principal, administrator, or director of the school, hospital, or institution. In these preliminary interviews the visitor should cover such topics as the general religious discipline of the community, fidelity to spiritual exercises, silence, cloister, observance of poverty, whether necessities are obtained from the community or externs, whether material necessities are adequately supplied by the community, whether the quantity and quality of material things are observed according to the traditions of the community, the possession of money by individual religious, excesses or imprudences in contacts with externs, the more common defects of religious discipline, the general level of spirituality and charity in the community, the success in general of the community in its work, obstacles to this success, whether all the activities of the community are profitable, activities added or dropped, whether the community is overworked, the material and financial state of the house, state of the community in relation to the superior and officials, whether the council is properly consulted, the state of the external relations of the community with the local Ordinary, the parish clergy, diocesan director of schools, hospitals, or other institutions,

6. Bastien, n. 302.

with the chaplain, the confessors, and with secular authorities and agencies. Inquiry is to be made about the adjustment of the junior professed to the active life, their formation, care, direction, instruction, and education. In a novitiate, an even more diligent inquiry is to be made on these headings about the novices and postulants.

12) *Interviews with individual religious.* The following is a suggested outline of topics for the interviews with the individual religious. It is by no means necessary that all of these be covered with each religious. The visitation will be more helpful if the visitor succeeds in getting the religious to talk spontaneously and if he directly and indirectly suggests topics rather than adheres to a formal questionnaire. The visitor should make a notation of any important matter. A notation is of great efficacy in mollifying a tempestuous soul.

a) *Health.* Sufficient rest? recreation? food? any particular ailment? its nature? care? the opinion of the doctor?

b) *Work.* Success? progress? difficulties? sufficient time for preparation? according to the system and traditions of the institute and directions of those in authority? overwork? direction of extracurricular activities? relations with head of school, hospital, institution? the level of moral and Catholic life among the students? the influence of the community and the individual on these?

c) *Studies.* Studies taken during the year or the summer? in what? how profitable and practical? what success? What work is the individual inclined to? thinks he will do his best in? Is there any time to advance by private study and reading during the year?

d) *Companions.* Getting along with them? Making an effort to do so with all? Any particular difficulty with anyone or any type? Neglecting some and associating with only a few? Any coldness, antipathy, anger? Divisions, factions, cliques in the community? Their cause? Any cause of lack of peace, harmony, happiness, charity in the community?

e) *Religious life.* Any difficulty in attendance at common spiritual exercises or in performing those prescribed? Any dispensations necessary? Why? Any obstacle to profit from religious exercises? Any problem in the observance of poverty? Any difficulty in securing material necessities from the community? How is obedience going? With the superior? With officials? Sufficient opportunity for confession? Supply of spiritual books adequate? Does work, community duties, domestic duties interfere with the interior life? Sufficient opportunity

to deepen and intensify the dedication to the interior life? Days of recollection, tridua, retreats profitable?

f) *Superiors and officials.* Any external obstacle to a spirit of faith towards superiors and officials? Any misunderstanding? Any hesitancy or diffidence in approaching them?

g) *Anything else?* Any suggestions? complaints? difficulties? permissions? Everything he needs spiritually and temporally? Anything else he wishes to say?

13) *Some principles for the individual interviews.* The visitor must cultivate the dexterity of giving each subject sufficient but not excessive time. The ability to end an interview promptly but graciously is an enviable gift for the life of a superior. All of us have to beware of the natural tendency to find greater truth in the story first told or greater force in the argument first presented. Fairness, judgment, patience, and prudence are necessary for any visitor who wishes to be objective and to learn the objective truth. The fact that the subject is a friend, the possession of an attractive personality or manner, or a facile and orderly presentation is not an infallible criterion of truth. Our enemies and the unattractive and inarticulate are not always wrong. The passing of the poetry of life teaches us that man, and woman also, too often knows only what he desires to know, too often sees only what his inclinations want, and all too frequently finds in the objective order what exists only in the desires or rebellion of his own heart.

The visitor is to ascertain the individual state of each subject. He is not to conclude too readily that a problem is exactly the same as something in his own past life or that it possesses no distinctive note. The constant pronominal subject of the visitor's thought should be you, not I. We rarely solve another's problem by the history of our own lives. The subject should be made to feel that there is a sincere interest in him. An interruption, exclamation of surprise, or calm remonstrance should be used to restrain any flow of words that is outracing the mind. Reluctant and forced replies, especially with regard to oneself, are very frequently suspect in their objectivity. This is the suitable and expected time for the higher superior to administer necessary correction to individuals. The visitor should first make certain of the facts, hear all sides patiently, and correct calmly. A higher superior who never corrects should not be too quick to thank God for the fervor of his institute. The omission of correction is sometimes prudence. Sometimes it is sloth, or lack of courage, or

human respect. Many a higher superior has prolonged his sleepless nights by exclaiming: "Oh, if the generals or provincials had only done something about him (or her) years ago! Now it is impossible to do anything." But now also is the time for him to do for future higher superiors what he would have had done for himself.

14) *The field of conscience and of religious government.* The forum or field of conscience consists strictly of actions that are interior, or external but not readily knowable by others, provided either is the type of action that one would not care to reveal to another except under a pledge of secrecy. The field of conscience thus consists of all *completely* interior acts, such as graces: lights: good desires, inclinations, attractions, affections, and motives; interior progress; consolation; desolation; desire of progress; conquest of self; acts and habits of virtue; interior acts of prayer; imperfect and evil attractions, propensities, aversions, and motives; interior trials and dangers; imperfections, sins, and habits of sin; and lack of interior effort in prayer and spiritual duties. All external actions not readily knowable by others are also restricted to the forum of conscience. Such interior matters as the knowledge of how to pray, to make the examen of conscience, the difficulty or ease in using particular methods of prayer or examen, the attraction or repulsion for particular types of spirituality, people, or occupations are not strictly matters of conscience, since one would not hesitate to speak of these to a friend without a pledge of secrecy.⁷

Unless the institute is clerical and has the privilege of imposing the obligation of a manifestation of conscience, the visitor is forbidden to inquire about any matters that appertain strictly to the forum of conscience. If such interrogations are made, the subject may licitly reply by a mental reservation. However, a subject is not forbidden to reveal any of these matters *voluntarily* to a visitor, even if the latter is a brother, nun, or sister. All religious are even *counselled* by canon 530, § 2 to manifest their consciences to superiors. If the superior is not a priest, this counsel does not extend to sin, temptation, and any other matter that demands the knowledge and training of a priest. The subject is not forbidden to reveal these matters also to a visitor or any superior who is a brother, nun, or sister.

The field of religious government consists of all external and

7. Bastien, n. 212, 3; Beste, p. 350; Creusen-Ellis, n. 128; Jone, 444; Schaefer, n. 684; Vermeersch-Creusen, I, n. 650.

readily knowable conduct of a religious. Superiors may legitimately question a subject about such personal conduct, and the subject is obliged to answer truthfully.⁸ Religious may therefore be questioned by the visitor or any superior on such matters as rising on time, external performance of spiritual duties, prompt attendance at common exercises, observance of silence, external charity, neglect of study, external neglect of the duties of one's office, whether one went out of the house without permission, or without a companion, mailed letters without permission, etc.

15) *Denunciation of the conduct of a companion.* Denunciation is the technical term that signifies the revealing of the conduct of a companion to a superior. Religious do not and should not reveal the petty and purely personal defects of companions. This alone is to be classified as talebearing. Religious may certainly reveal the faults and defects of others that are of no serious malice but are disturbing, interfere with one's own work, peace, or happiness, or with those of some others, or of the entire community. A religious is not obliged to lose a great deal of sleep or suffer headaches because a companion nearby types most of the night and whistles most of the day. The door slammers, radio addicts, midnight bathers, corridor and cubicular orators and vocalists, and the nocturnal religious who flower into the life of work and talk only at night fall under this principle.

A visitor or any superior may inquire and subjects are obliged to answer truthfully about an offense in external readily knowable conduct of a companion:

- a) if the religious by the particular law of their institute have renounced the right to their reputations to the extent that any sin or defect may be immediately denounced to the superior.⁹ Such a renunciation is practically never found in the law of lay institutes.
- b) if there exists a rumor or founded suspicion of the commission of the offense by the particular religious.¹⁰
- c) if a truthful answer is necessary to avoid the danger of serious harm to the institute, the province, the house, an innocent third

8. Berutti, 109; Beste, pp. 336; 350; Creusen-Ellis, nn. 89, 2; 128; Geser, q. 510; Jombart, I, n. 839, 3°; Van Acken, q. 164; Vromant, n. 402.

9. Cf. Summary of the Constitutions of the Society of Jesus, nn. 9-10; Common Rules, n. 18.

10. Augustine, VIII, 519-520; Coronata I, n. 540; Fanfani, n. 72; Geser, q. 377; Pruemmer, q. 110; Sipos, 339.

party, or the delinquent himself.¹¹ This reason alone permits the revelation of the matter of an entrusted secret of counsel or official secret.¹²

A religious *may* reveal the offense of a companion spontaneously or in answer to the question of the visitor, since in the religious life the offense of another may always, practically speaking, be immediately denounced to a superior without the necessity of a previous fraternal correction.¹³ Conduct that has been completely corrected is not to be revealed, and it is evident that a subject has no right to investigate the conduct of his companions. Subjects should be prayerfully attentive to the case listed above under c). In practice such a matter should be revealed to the superior as soon as possible. Religious are apt to excuse themselves from such a revelation lest even their own conscience accuse them of talebearing. Later they may painfully and shamefully hear their consciences condemn them as the cause of a human disaster and of the suffering of many or all of their fellow-religious. Whenever the name of a companion occurs in a conversation with a superior, conscience should immediately signal the red warning of truth. The facts and their source should first be studied, not in the imaginative and exciting glow of the evening, but in the cold and gray stillness of the early morning. Any denunciation to a superior should also be preceded by a searching examination of conscience on one's purity of motive. An impure motive stains the soul and also discolors fact. Superiors should remember that the voice, the face, and even the bristling hair of the criticism of others often bear a striking resemblance to those of defense of self.

16) *The visitor may use what he has learned in the visitation.* The purpose of the visitation is not mere spiritual direction but government and evidently gives the visitor the right of using what he has learned in the visitation. The visitor may therefore do such things as instruct, reprehend, correct, change the employment, office, or house of a religious, or place him under the vigilance of a local superior because of what he has learned in the visitation. In the use of information on any matter that is not commonly known in the

11. Abbo-Hannan, I, 523; Augustine, III, 139-40; Bastien, n. 236; Beste, p. 336; Cocchi, VIII, n. 302 b); Creusen-Ellis, n. 89, 2; De Carlo, n. 95; Fanfani, n. 72; Gerster, 264; Geser, q. 377; Pruemmer, q. 110; Sipos, 339; Vromant, n. 402 c).

12. Vromant, n. 402.

13. Coemans, n. 231; Fine, 1067; Regatillo, I, n. 658; Wernz-Vidal, III, n. 149.

community the visitor is to be careful to protect the reputation of the subject. He is forbidden to use, outside of the interview itself, anything learned in a *voluntary* manifestation of conscience without the express consent of the subject.

17) *Revelation of things learned in the visitation.* To reveal is to tell others. In general, the visitor is forbidden to reveal secret matters learned in the visitation. This obligation of secrecy clearly does not extend to matters that are commonly known in the community, but a prudent superior avoids indiscriminate conversation on anything that even appears to have been learned in virtue of his office. Some superiors could foster a greater intimacy with secrets. The visitor is to keep secret the identity of the one who gave the information, but the importance of the matter to be corrected can in some cases prevail over this obligation. Evidently the superior should not apologize for his duty of correction by even obscurely and guardedly hinting the name of the one who gave the information. This would be to imitate the soldier who had enlisted for the music of the bands but not for the whine of the bullets. Neither should the superior strive to make it appear that the sole reason for the correction is that the matter was reported to him. The mere mention of this fact often destroys any efficacy that the correction might have had. The visitor may reveal secret matters learned in the visitation to a higher superior or to his councillors if this is judged necessary for a more permanent and efficacious correction. It is always forbidden to reveal anything learned in a manifestation of conscience without the express consent of the subject.¹⁴

18) *Closing of the visitation.* The visitor frequently gives an exhortation also at the close of the visitation on a topic of the same nature as that used to open the visitation.

19) *Instructions and regulations.* The visitation will be partially ineffective unless means are taken to further the good that the community is doing, to bring it to effect the good that is being left undone, and to correct abuses. The visitor should write out instructions on these points. It will usually be sufficient to reaffirm existing obligations without enacting new regulations for the community. New laws are to be regarded at most as a seasonal delicacy, not as our daily bread. The visitor should retain a copy of the instructions. According to the custom of the institute, these instructions may be

14. Cf. Coemans, n. 501 b); Voltas, CpR, I, 85, nota 6; Wernz-Vidal, III, n. 210, nota 57.

the topic of the closing talk of the visitor, be given only to the superior, who is always charged with their enforcement, or at least part of them may be read to the community, preferably after the visitor has left. The instructions should begin with something sincerely complimentary, which can always be found. The defects listed should be frequent and quite common violations of religious discipline. Other defects are to be taken care of by individual correction. The visitor is also to strive in the instructions to further positively the spiritual life and the work of the house or province and is to avoid concentration on the negative aspect of the correction of defects.

20 Pertinent canons on visitation.

Canon 511. Higher superiors of religious institutes who are obliged to visitation by the constitutions must visit personally or, if they are legitimately impeded, through a delegate, all the houses subject to them at the times determined in the constitutions.

Canon 513, § 1. The visitor has the right and the duty of questioning the religious that he thinks should be questioned and of obtaining information on matters that appertain to the visitation. All the religious are obliged to reply truthfully to the visitor. Superiors are forbidden to divert them in any manner whatever from this obligation or otherwise to hinder the purpose of the visitation.

Canon 2413, § 1. Superioresses who after the announcement of a visitation have transferred religious to another house without the consent of the visitor; likewise all religious, whether superioresses or subjects, who personally or through others, directly or indirectly, have induced religious not to reply or to dissimulate in any way or not sincerely to expose the truth when questioned by the visitor, or who under any pretext whatever have molested others because of answers given to the visitor shall be declared incapable by the visitor of holding any office that involves the government of other religious and, if superioresses, they shall be deprived of their office.

§ 2. *The prescriptions of the preceding paragraph are to be applied also to religious institutes of men.*

Canons 513, § 1 and 2413 apply to the canonical visitation also of the local Ordinary or his delegate. The hindering of the purpose of the visitation prohibited by canon 513, § 1 can be effected in many ways, for example, by concealing objects or falsifying records or documents.

The great importance that the Church places on the canonical

visitation is manifest in all these canons but especially in the penal canon, 2413. The permanent or temporary transfer forbidden to any superior is one whose purpose is to separate a religious from the visitor and thus to prevent the revelation or interrogation of the religious. This purpose is presumed if made after the announcement of the visitation and without the consent of the visitor.

The interference with legitimate interrogation prohibited to all religious includes that done personally or through anyone else, whether directly, by inducing or commanding others expressly to conceal the truth, or indirectly, by praise, promises, special attention or treatment intended for the same purpose but without expressly mentioning this purpose. To be punishable the interference must cause the religious actually to be silent, to dissimulate, or to be insincere when questioned by the visitor.

The forbidden molestation can be accomplished in various ways, for example, by transferring a religious, changing his employment, by punishment, public or private reprehension, or by other signs of displeasure because of replies given to the visitor. Recourse against false replies is to be made to the visitor or a higher superior.

The offices referred to in the penalty as involving the government of others are, for example, general, provincial, or local superior, master of novices, of junior professed, of tertians, of postulants, probably also deans, principals, administrators, and directors of schools, hospitals, or other institutions. Such a punishment demands a serious violation of the law. The natural tendency is to conclude that this penalty, enacted by canon law, is a canonical penalty and that it can be inflicted only by one possessing jurisdiction in the external forum.¹⁵ However, Larraona gives the at least probable and safe opinion that this penalty is not strictly canonical and that it may be inflicted also by visitors who possess only dominative power in clerical non-exempt and lay institutes and thus also by visitors who are brothers, nuns, or sisters with regard to those subject to them either habitually or by reason of the visitation.^{16,17}

15. Cf. canon 2220, § 1; Augustine, VIII, 521 and note 9.

16. Larraona, CpR, X, 369, note 4; 370 and notes 7, 8; Bowe, 64-65; Jombart, IV, n. 1323; Reilly, 169-170. Cf. the same opinion in the interpretation of canon 2411 in: Brys, II, n. 1091; Cloran, 313; Cocchi, VIII, n. 298 d).

17. The authors and documents cited are: Abbo-Hannan, *The Sacred Canons*; Augustine, *A Commentary on Canon Law*; Bastien, *Directoire Canonique*; Berutti, *De Religiosis*; Beste, *Introductio in Codicem*; Bowe, *Religious Superiors*; Brys, *Juris Canonici Compendium*; Cloran, *Previews and Practical*

BOOK NOTICES

BOOK NOTICES

In LENGTHENED SHADOWS, Sister Mary Ildephonse Holland, R.S.M., records in considerable detail the hundred-year history of the Sisters of Mercy of Cedar Rapids, Iowa. In a style that in all reverence might be called "chatty," the author, a former mother-superior, tells (1) of the founding of the Sisters of Mercy by Mother McAuley, (2) of the motherhouse, (3) of the twenty-eight other houses, (4) of some senior Sisters. The book has an unusually large section of glossy prints and useful appendices, including one of chronology and lists of the living and the dead. In his foreword, the Archbishop of Dubuque, His Excellency Henry P. Rohlman, speaks of the fivefold purpose of the book. It should be of interest to the Sisters of Mercy, to other Sisters, to pastors, to the laity, and a challenge to many young women. It certainly should. (New York: Bookman Associates, 42 Broadway. Pp. 337. \$4.50.)

Some years ago Sister Mary Berenice Beck, O.S.F., R.N., published a little book entitled *The Nurse: Handmaid of the Divine Physician*. The object of the book was to cover all the various aspects of the spiritual care of patients, as well as to offer the nurse some practical helps for her own spiritual life. That first edition was good. But the revised edition, entitled simply *HANDMAID OF THE DIVINE PHYSICIAN*, is superior to it in every way. Content, arrangement, printing, and binding—all are excellent. (Milwaukee: The Bruce Publishing Company, 1952. Pp. xviii + 311. \$3.00.)

Cases; Cocchi, *Commentarium in Codicem Juris Canonici*; Coemans, *Commentarium in Regulas Societatis Iesu*; Coronata, *Institutiones Juris Canonici*; Creusen-Ellis, *Religious Men and Women in the Code*; De Carlo, *Jus Religiosorum*; Fanfani, *De Iure Religiosorum*; Fine, *Ius Regulare Quo Regitur Societas Iesu*; Gerster a Zeil, *Ius Religiosorum*; Geser, *Canon Law concerning Communities of Sisters*; Jombart, *Traité de Droit Canonique*; Jone, *Commentarium in Codicem Iuris Canonici*; Larraona, *Commentarium Pro Religiosis*; Normae Secundum Quas S. Congr. Episcoporum et Regularium Procedere Solet in Approbandis Novis Institutis Votorum Simplicium, 28 iun. 1901; Piatus Montensis, *Praelectiones Juris Regularis*, ed. 2; Pruemmer, *Jus Regularium Speciale*; Regatillo, *Institutiones Iuris Canonici*; Reilly, *Visitation of Religious*; Schaefer, *De Religiosis*; Sipos, *Enchiridion Iuris Canonici*; *Summary of the Constitutions of the Society of Jesus*; Van Acken, *A Handbook for Sisters*; Vermeersch-Creusen, *Epitome Iuris Canonici*; Voltas, *Commentarium Pro Religiosis*; Vromant, *De Personis*; Wernz-Vidal, *Ius Canonicum. III, De Religiosis*.

The Greatest Moment in the Hospital Day

Thomas Sullivan, C.S.V.

SEVEN A.M. is the dawn of another busy day in the hospital. A hustling corps of hospital personnel stream into the hospital entrances, crowd the elevators, and soon swing into action. A burst of activity greets the quiet hallways. Nurses hurry to the chart desks to relieve their weary sisters; laboratory technicians fan out to all parts of the hospital; nurses' aids begin their chores; tray girls and surgery personnel are on the move.

At this time of greatest activity, there is in our Catholic hospitals a momentary pause. The sound of the silver bell is heard and all stop in reverent prayer. A patient or stranger who hears it for the first time will naturally ask, with the blind man of the Gospel who heard a crowd passing on the road to Jericho, "What might this be?" He will be rightfully told, as the blind man was, "Jesus of Nazareth is passing by." He has but to view the respect and courtesy of everyone to know a great Visitor is passing by. Truly this is the greatest moment of the day. Each of our hospitals is greeted by the Eternal Word: "Today salvation has come to this house."

More especially for the Catholic patient who receives is this the greatest moment. We all have need of the food of eternal life, but for the sick this need is acute. And therefore the invitation of the Lord is more pressing. His sacred banquet is especially prepared for them, for He says, "Go out quickly into the streets and lanes of the city and bring in the poor, and the crippled, and the blind, and the lame." "Come to me," Jesus says, "all you who labor and are burdened, and I will give you rest."

Most frequently our patients need to be reminded of the Lord's invitation. They should desire to receive every day while at the hospital. To arouse this desire, it is not sufficient that they be conscious in an abstract way of the Catholic doctrine of the Holy Eucharist, that Christ is present, Body, Blood, Soul and Divinity. They must have the truth of faith alive and real, and be convinced in a practical way that here is the Food of the Soul, that this is the Bread come down from heaven. And this on the authority of the Great Physician who prescribes: "He who eats my flesh and drinks my blood

abides in me and I in him."

In the first place the devoted nurses and chaplains should arouse in themselves a zeal for better disposed communicants among their patients. Let them meditate upon the marvelous effects of this Sacrament whose effect is in part conditioned by the dispositions of the recipient. Scripture and spiritual books provide a wealth of material.

The bread the angel fed the prophet Elias prefigures the effects of the Eucharist. Most patients find themselves in a predicament similar to that of the prophet of the Old Testament, who was worn out with trials, tortured by his enemies, wandering weak and sick through the wilderness. In desperation Elias prayed, "Lord, it is enough for me, take away my soul." He fell asleep under the shadow of a juniper tree, and an angel awoke him, saying, "Arise and eat." He ate and drank and fell asleep again. The angel of the Lord came to him a second time, "Arise, eat, for thou hast yet a great way to go." Elias arose and ate, and the Scripture states, "He walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb." (Kings 19:1-8.)

What a fitting parallel to the "living bread that has come down from heaven," and how like Elias is the person in sickness! In his misery and anxiety he may be moved to exclaim with the prophet, "Lord, it is enough for me, take away my soul." The angel of the sick, the nurse, is at hand to arouse him, "Partake of the bread of life." In this bread he will have strength to continue his journey to the mount of God, to heaven, for he will have "life everlasting, and I will raise him upon the last day."

In giving the faithful the precept obliging them to receive the Viaticum in danger of death, the Church teaches the importance of having Christ with us on the journey from this earth. "This Sacrament is called the Viaticum by sacred writers, both because it is the spiritual food by which we are sustained in our pilgrimage through this life, and also because it paves our way to eternal glory and happiness" (*Catechism of the Council of Trent*, McHugh and Callan, p. 215).

Next we are reminded of the health-giving properties of the Eucharist, since it is called an eternal remedy of body and soul. If the woman suffering twelve years from hemorrhage was restored to health merely by touching the tassel of our Lord's cloak, what is the blessed effect upon the person who takes Christ's body upon his tongue and receives Him into his heart? For "this is the Bread that

comes down from heaven, so that if anyone eat of it he will not die." In the prayer before his Communion the priest says, "By Thy mercy, may the partaking of Thy Body, O Lord Jesus Christ, be profitable to the safety and health both of soul and body." After Communion he prays, "What we have taken with our mouth, O Lord, may we receive with a pure heart; and of a temporal gift may it become to us an everlasting healing." (*Roman Missal.*) And recall the prayer of the priest as he gives Communion to the faithful, "May the Body of Our Lord Jesus Christ preserve thy soul unto life everlasting." In the Office of Corpus Christi we read in the second nocturn, "of all the Sacraments none is more health-giving, for by it sins are washed away, virtues are increased, and the soul is fed with an abundance of all spiritual gifts."

In comparison with this health-giving food all the scientific medications and treatments available in the modern hospital pale into significance. The so-called "miracle drugs" are at the best but temporary helps to better health. The Eucharist is the only real, permanent, miraculous medicine. Other medicines and treatments merely postpone the inevitable death; this keeps the soul for life everlasting. The great philosopher, St. Augustine, describes the riches of this Gift of God, in these words: "God, all-wise though He be, knows nothing better; all-powerful though He be, can do nothing more excellent; infinitely rich though He be, has nothing more precious to give, than the Eucharist."

Now, how may these truths enter into the thinking of the patient and dispose him to receive Holy Communion? This will have to be achieved through the usual routine procedures. Necessarily there must be routine, otherwise during the busy evening and the more busy morning there would be nothing done. But judgment and intelligence, faith and zeal, will put Christian value in what otherwise is merely mechanical. For instance, the simple detail of drawing up the Communion list, can be done with a faith and enthusiasm that will make the patient realize the Lord's invitation. This can be done without catechizing or giving a discourse on the Sacrament.

The initial step is most important because it involves the decision of the patient; it is the most delicate because people so easily misconstrue our interest and concern about their religious practice. The more objective and impersonal the nurse is in explaining the opportunity for Holy Communion the less chance there is to draw resentment from the sensitive who feel that "it is none of your business." In

giving expression to the Lord's invitation, the nurse, like St. Paul, must be all things to all people.

This simple routine is the first step in what might be called the remote preparation of the patient for Holy Communion. The next might be notifying the chaplain, should the patient want to go to confession. Especially in the case of a patient who is to have surgery the next morning is this very necessary. If the patient is not in a private room, the nurse should arrange for confession in a place where there can be privacy; and, too, she should advise the chaplain of the best time to come so as to avoid the rush of surgery procedures. The chaplain will want to take greater pains with his patient-penitents, and it will be his absolution in the Sacrament of Penance that will make ready the "large upper room furnished."

The Master says, "Make ready the guest chamber for Me." Do we need another reminder? Then, reflect on the care and pains of the hospital procedures before surgery. The success of surgery depends much on the proper preparation of the patient and his physical and mental condition. For this it is necessary that the patient be in the hospital the night before, that all tests and precautions be taken. There is a striking parallel in the reception of Holy Communion, counseling us to exercise some care to make ready the patient-communicants. A contrary parallel follows. Surgery at the hands of even the most skilled surgeon is a great risk to the life of a person in poor physical condition. So likewise this most health-giving Food can mean eternal death to the one not properly disposed. Remember the severe words of the Lord to the guests who had not on the wedding garment. Think, too, of what St. Paul says of those who eat and drink condemnation to themselves.

There is an immediate preparation for Holy Communion that is also very important. At an early hour of the morning the nurse will awaken the patient; and, while she is tidying up the room, seeing that things are clean and in order, and a fresh sheet on the bed, she has the opportunity to explain the reason, the coming of a great Visitor. All must be clean and neat, especially the soul of the recipient. If the patient has a prayer-book and rosary, place them conveniently at his reach. Many hospitals have a special card with prayers before and after Communion.

If the patient is unusually drowsy, as is the case so often with those who have taken sedatives, the night nurse should see that the patient is again aroused shortly before the priest comes. The priest

will often hesitate, except in the case of Viaticum, about giving Holy Communion to a person who is too sleepy to keep awake.

It goes without saying that the patient should not be disturbed for some ten minutes to allow for suitable thanksgiving. Tests and trays and shots can be delayed a few minutes; these moments after Holy Communion belong to God. The patient should be alone with His God.

Language cannot express adequately the great benefits of Holy Communion and the hospital cannot do too much to help the patient profit by each Communion. But even the most zealous efforts in establishing proper hospital procedure to assure worthy recipients of the Sacrament are not sufficient. Human efforts are necessary, but it is God's grace that is more so. Our Blessed Lord in His famous discourse on the Eucharist in St. John's Gospel reminds us, "No one can come to me unless he is enabled to do so by the Father."

This is why we must invoke the angels and the saints to assist our weak human efforts to help patient-communicants be better disposed. St. John the Baptist could well be selected as the patron for worthy reception of Communion, since it was his vocation to "make ready the way of the Lord." Such is the mind of the Church in the Liturgy, as in the Confiteor we pray, "the Blessed Mary ever Virgin, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, to pray to the Lord our God for me." The priest before distributing Communion begs God to send His angel down from heaven "to guard, cherish, protect, visit, and defend all that assemble in this dwelling."

MEDICO-MORAL PROBLEMS

Part IV of the series of booklets entitled *Medico-Moral Problems*, by Gerald Kelly, S.J., contains the article, "The Fast Before Communion," formerly published in REVIEW FOR RELIGIOUS, March, 1945. Other topics treated in the booklet concern the consent of the patient, the need of having and following consultation, the relationship of doctors and department supervisors, induction of labor, unnecessary surgery, the papal teaching on rhythm, and so forth. The booklet also contains a critical list of recommended readings for doctors.

Taken together, the four booklets cover most of the practical ethical and religious problems that confront doctors and hospital personnel. For the most part, the articles are commentaries on various sections of the Catholic hospital code, *Ethical and Religious Directives for Catholic Hospitals*. Price of the code, 25 cents; of each part of *Medico-Moral Problems*, 50 cents; of the complete set of five booklets, \$2.00. Reductions on quantity orders. Order from: The Catholic Hospital Association, 1438 So. Grand Blvd., St. Louis 4, Mo.

Congress in Rome

THE first International Congress of Mothers General was held in Rome, September 11 to 13, 1952. The address of the Holy Father to the delegates in a special audience on September 15 was printed in the November number of the *Review* (pp. 305-308). The present incomplete report on the congress itself is based on notes sent us by some of the delegates and on the newspaper accounts of the event from *L'Osservatore Romano* (September 11, 12, and 14, 1952). Perhaps other delegates can supplement this material by sending communications with their own impressions.

The congress of mothers general of pontifical institutes was convened by the Sacred Congregation of Religious to discuss and coordinate more efficiently the religious and technical training of members of the apostolate. The papers prepared for the congress described the conditions and needs at the present time, gave helpful suggestions, and put forward the idea of establishing at Rome a pontifical university for religious women and a commission of mothers general to facilitate communication and liaison between ecclesiastical superiors and individual institutes. The latter, it was said emphatically, is not to be a kind of "super-government."

The superiors general and those who represented and accompanied them came in such large numbers that the meetings were transferred from the assembly room of the Sacred Congregation of Religious to that of the Gregorian University after the first morning. An eye witness writes of the first afternoon session: "I counted the number of Sisters in the Gregorian assembly room, since I didn't understand the Italian. My count was 800." Of these, 200 were delegates representing 800 religious institutes for women. Countries represented included Italy, Australia, India, France, Germany, England, Spain, Canada, and the United States.

The opening address was given by the Most Rev. Arcadio Larraona, C.M.F., the secretary of the Sacred Congregation of Religious. He pointed out that the purpose of the meeting was not reform—for which, thank God, there was no need—but improvement, by bringing up to date the ideals of the founders and foundresses with a willing, intelligent adaptation of means to the end. "We must do today what our founders would do if they were alive."

The next speaker, the Rev. Riccardo Lombardi, S.J., stressed the grave responsibility of superiors general to make the best use of their

subjects' talents. To waste them or leave them unused is a fault just as much as wasting one's own talents through carelessness or sloth. Natural capabilities and qualities of heart and mind, which would have given a Sister considerable influence in the world had she not entered religion, are to be cultivated by good training.

The general subject introduced by Father Lombardi, the training for the apostolate, was next developed in four talks which indicated specific modifications for different parts of the world. The Rev. A. Plé, O.P., the editor of *La Vie Spirituelle*, reported on the training of religious in France. The representative for Spanish-speaking peoples, Father Leghisa, C.M.F., made a special plea for a better local distribution of various apostolic efforts. Mother Bernarda Peerboom, O.S.U., spoke for Germany, and Mother Magdalen Bellasis, O.S.U., for English-speaking countries.

Mother Magdalen pointed out that some prevailing conditions in English-speaking countries would call for greater emphasis on certain aspects of training. Greater temporal prosperity (not in England since the war) underlines the need to stress poverty of spirit: "They must learn to *want* to be poor, to prefer to have less rather than more." The spirit of self government and the earlier emancipation of women requires more stress on and explanation of the principles of religious obedience. The fact that Catholics are a minority is a spur to zeal, but it demands solid instruction in the truths of faith. "There is a certain danger that Catholics, feeling themselves in a small minority, will suffer from an inferiority complex which prevents energetic action. They must be given the conviction that they have something splendid to offer to the world and that their religion is something to be proud of."

Monsignor Giovanni Battista Scapinelli, under-secretary of the Sacred Congregation of Religious, gave a long, documented account of the co-operative efforts and the movements toward federation in various countries and then proposed the formation of a central and international co-ordination of forces. As an example of a co-operative effort, he proposed the foundation in each country of a hospital reserved for sick Sisters. (It seems that in some countries Sisters have to be cared for in public hospitals.)

The study of unity was continued in the three talks the following morning. Don Secundo de Bernardis, S.D.B., spoke of the need of greater mutual knowledge and complementary co-operation among the different institutes. Then Mother M. Vianney, O.S.U., read a paper on the advantages of having a permanent Commission

of Superiors General at Rome. The third speaker, Monsignor Luigi Pepe, the General Secretary of the Congress, spoke of the need of higher studies in religion. He urged provision for such studies in each country and proposed a financial plan for founding a faculty of religious studies at Rome for nuns and women engaged in apostolic work.

An auditor called the afternoon talk by the Rev. Emile Bergh, S.J., "a soul-stirring conference." The heart of this talk was an examination of conscience for the past twenty-five years. This examination is given in the present number on page 14. He also gave some suggestions for the future. For instance, he mentioned that *real* days of recollection and retreat be organized that would provide a rest for the body too so that the soul might be able to profit more from these exercises.

After this, Father Larraona gave some practical directions of the Holy See for apostolic work in the field of education, re-education, care of the sick, and social work. On Saturday morning he met with the superiors general while the other religious held group discussion in their own language groups. The congress was then closed with a brief address by His Eminence Cardinal Pizzardo, the secretary of the Sacred Congregation of Seminaries and Studies.

Observations

The foregoing is a running, factual account of the congress as we have been able to piece it together from our sources. To this we might add a few of the more personal observations made by some Americans who attended the congress.

Several have noted that there seemed to be very little realization in Italy of what we already have in this country. For example, we already have a splendid system of Catholic schools providing higher studies for women, not excluding religious. Also, many of our hospitals provide special care for Sisters.

As was noted in the Holy Father's address, previously published in the *Review*, he recommended modifications in the religious habit when this is necessary for hygiene or the better accomplishment of the work of the institute. We have not yet obtained a copy of Father Larraona's address, but we have heard that when he mentioned this question of modifying the habit, he said that permission would readily be granted if the request was sponsored by a majority of the members of an institute, and if the change could be made without

loss of harmony. The main thing, he said, is to keep peace in the family. (Not his exact words, but a good English equivalent.)

And this reminds us of another observation made by an American delegate. "Looking at the habits that garb some of these dear, good religious, we can't wonder that the Father of us all would like to see us clad in less grotesque and more unostentatious dress! *Ours is surely the simplest here.*" Then she added: "*But it may be that everyone else thinks the same of hers!*" (We have supplied the italics.)

We conclude with another observation from an American mother general: "It was a grand and glorious assembly, and since we were there in obedience to the wish of our Holy Father, our being in Rome was grand and glorious too. However, the language question was a great drawback. We realized that it was international, but we felt that we lost too much since we, so many of us, had no knowledge of Italian. We were generally given a resumé of the talk in the various languages, but that wasn't too satisfactory."

SUMMARY OF THE CONGRESS

The superiors general, reunited in Rome, in response to the desires and directives of the Holy See, consider it opportune to summarize the work and conclusions of the Congress as follows:

The superiors general with their council will collaborate in the holy movement of revitalizing the religious spirit, conforming to the needs of the Church and of the world in this historic moment. This revitalizing of the religious spirit must be based on the spirit of our founders and foundresses and of their outstanding disciples, while adapting itself to present needs and utilizing the immense resources at hand in order to reach hearts and minds with the same broad vision and courage which the holy founders and foundresses would have had today.

Points for the Ascetical Life

1. Particular care must be taken to develop the personality of each religious in the exercise of Christian virtue and in the generous dedication to religious virtue.
2. Maternal care must be taken of the health of the religious; the work of each must be orderly and moderate; each religious must have time for her exercises of piety.
3. The schedules must always be reasonable and adapted to the various regions and apostolic ministries today confided to religious.

4. Care must be taken of the sick with promptness and exquisite charity. Superiors must co-operate in the organization of hospitals and sanatoriums for religious.

5. In their individual houses, the superiors general will make it possible for all religious to lead a Christian life, by giving ample opportunity to receive the sacraments, and to carry out the duties imposed on them by their consecration to God, by providing time for days of retreat, spiritual exercises, and devotional practices common to the individual institute.

Points regarding Government

1. It must be remembered that we have need of superiors and of teachers who are well-balanced, noble-minded, refined holy souls or those strongly resolved to become so. They must be well prepared for their sacred mission and, forgetful of themselves, give generously to their office, striving to evaluate justly the natural and supernatural gifts of their subjects.

2. Subjects gifted with prudence and foresight should be chosen for superiors and for such offices as mistress of novices and postulants. Young religious should not be excluded from higher office if they have the necessary natural and spiritual qualifications. Care must be taken not to ask more than canon law exacts nor should we be obstinate in the question of re-election. It is the mind of the Church that her laws and the constitutions of the institute be observed, both of which prescribe the change of superiors so that no religious superior may be deprived of the blessing of obedience. It is to be noted that when conditions are equal between a superior in office and a new candidate, preference should be given to the new candidate. In this way unpleasant situations can be avoided and a greater number of religious will be formed for governing.

3. In governing, in making the necessary decisions, such as changes, transfers, the equal distribution of work, one must be guided by wisdom and charity.

4. In making visitations all the necessary time should be taken to examine well everything regarding the subjects, the houses, the registers, and the like. Each religious should be given an opportunity to speak freely and privately. The superiors and religious charged with various offices should enjoy a certain amount of trust, while they should always remember that they are religious, subject to discipline according to their respective offices.

Special Training

1. The creation of institutes of higher education similar to those already existing for religious orders of men. In these institutions the religious will study at least the essential elements of Christian asceticism, of the religious life, of theology, of philosophy, of pedagogy, of psychology, of canon and civil law, and other subjects necessary for the direction of consecrated souls.
2. The introduction of a course in orientation. This course may be given in the individual institute or to the religious of various congregations grouped together. The aim of this course is to acquaint religious with the needs and the trends of the times in their various fields of activity.
3. The diffusion among the religious of reviews of general and specific interests that may be of value to them in their apostolate.
4. An intelligent study of the documents of the Holy See.

The Apostolate

1. It must be remembered that the apostolate is a *grace*, a vocation to which one must correspond, faithfully fulfilling the new obligations which have been assumed. The spiritual values must be maintained, the spirit of prayer must be re-awakened, and the religious must be given the opportunity of making their spiritual retreats. They must have the benefit of courses and have access to literature that will enrich their spiritual life.
2. It must be remembered that the apostolate is also a *science* and an *art* and that the Holy See insists on high standards in literary, technical, and professional training of religious, on the necessity of degrees required for the exercise of the various professions; on the necessity of aspiring to a greater degree of proficiency, never thinking that one's training is adequate for the present need.
3. It must be remembered what great profit can be derived from the formation of secretariates for apostolic works both in the single provinces and in the entire congregation.

Collaboration

It is sad to say that religious frequently are indifferent to one another in their apostolic work. Perhaps this is more noticeable among superiors than among the members. There is a tendency to act and to think as though we were not perfect Christians bound fraternally to those who like ourselves are striving for religious perfection. Much harm is done to the Church and to souls by this indifference and

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many worthy apostolic works are hindered in their development by this deplorable lack of union. By fraternal collaboration we can intensify our common actions for the greater glory of God and thus realize works which would be impossible to the individual congregations.

The superiors general, conforming to the designs of the Sacred Congregation and following the example of the superiors of the religious orders of men, will constitute a committee to provide a common center of information, of co-ordination, and of collaboration.

General Aims of Committee

1. To gather in accordance with the Secretary of the Central Commission, already existing at the Sacred Congregation of Religious, that information which could be useful to the congregation regarding various problems such as questions of the apostolate, orientation, defense, propaganda, administration, and authoritative reports.
2. To promote congresses, conferences, and courses of general and particular interests which are deemed necessary or useful and to organize them, after having informed the proper authorities.
3. To reply to questions that may be asked by the Holy See.
4. To present to the Sacred Congregation of Religious any information that might reflect the needs and the desires of the various congregations.
5. To serve as a secure and rapid means of transmitting communications of importance to the religious congregations.
6. To organize works of common interest and benefit or, at least, to study the concrete projects that may be presented.

Particular Aims of the Committee

1. To create a pontifical institute of higher religious education.
2. To suggest the organization in various countries of courses for the ascetical and pedagogical formation, both for the religious in general and for specialized groups such as superiors, mistresses of novices, and prefects of study.
3. To collect statistics regarding the distribution of work, various apostolic needs, the fruits obtained, the difficulties encountered, and the like.
4. To formulate conclusions on common problems to be submitted to the Sacred Congregation of Religious.
5. To promote the organization of schools for higher education by groups of congregations.

Shunting Facilities

Albert Muntsch, S.J.

RAILROAD yards possess shunting facilities which enable the yard-master to move quickly a row of cars to a siding to make room for incoming or outgoing trains. The more complete such provisions, the less danger of collision at times of heavy traffic and travel.

As we go through life we all need, at times, facilities of escape from spiritual or moral dangers that threaten ruin to the immortal soul. We need them also to find relief from the worry, depression, and disappointments that beset every traveler through the pilgrimage of life to the eternal homeland. We may regard such avenues of escape as spiritual shunting facilities. Fortunately we have them in abundance. Like the "rare day in June" they are free to all. And what is more, these "shunting facilities" have a beneficent effect. They will surely work if we do not place an obstacle in the way.

Some of the great heroes whom we honor in the calendar of the saints tell us that a reverential glance at the crucifix was to them a source of courage and of spiritual strength in the hour of trial. It is easy to imitate them. We carry the cross on our rosary. How easy to look devoutly and with confidence at the sweet symbol of salvation! Surely there is always hope and healing for the troubled soul in the cross of Christ.

Prayers consisting of three or four words—prayers which may be uttered on the crowded street, as well as in the quiet of the home, are an easy way to gain new strength and much-needed hope. Let us try to cultivate this practice of uttering such ejaculatory prayers. "My Jesus, mercy," is a familiar example. We shall become the richer spiritually for forming this excellent habit. It can provide a good avenue of escape from many of the little worries that eat into the heart and make the soul unfit for larger efforts in God's Kingdom.

A brief visit to the chapel—what a wonderful means for fighting off weariness in well-doing and for laying up new resources against the hour of temptation! We are in God's house. Perhaps we see other souls praying for the same graces we need in the spiritual journey.

It is always edifying to enter St. Peter's Church, near the Dear-

born Station in Chicago, at any hour of the day, and become one of the many devout clients of the Sacred Heart. There will be scores of men and women from all walks of life who have turned aside from the busy street and the roar of commerce to find healing for the soul. Rich and poor, young and old, saint and sinner, native son and immigrant—all on the same high quest. They needed a spiritual siding—so they turned into God's holy house to avoid some snare or spiritual danger or to lay up strength for the day's ceaseless conflict.

With a song of gladness from the heart we may take up anew life's daily burden. We are not like those who are without hope. We see a light ever-shining. There are many beacon lights even in the darkest hour. For a loving Providence has provided us weary pilgrims with many a station at which to stop for second wind while pressing forward to the goal. Now such spiritual shunting facilities are of immense value to, and even of great necessity for religious.

Many are engaged in the splendid work of Catholic hospitals, following in the footsteps of Christ, the Divine Physician. But both patients and nurses may at times become wearied and their hearts may become oppressed with bitterness. They need a spiritual siding. Religious persons should often dwell on one of the greatest problems—the problem of human suffering. It is contemplation on the sufferings of Christ which will enable them to find thoughts of hope and inspiration for their suffering patients who are about to give up the struggle, abandon hope, and listen to the tempter of souls.

An eminent physician refers to the immense value of the "simple habit of prayer" for those who are nervously depressed. This simple habit of prayer and an act of faith in the divine value of suffering patiently borne may provide spiritual shunting facilities for both the nurse and her patient.

"The drudgery of the classroom" has become almost a proverbial expression. When the duties of teaching seem hard, it would be well for teachers to realize that in ten or twenty years the boys or girls, who are now often a source of trouble, will be young men and women. They will be on the front line and may be exposed to serious temptations. Under the tutelage of the Catholic teacher, they must prepare themselves now for victory in that critical hour. This vision of the future will help provide shunting facilities for the temporary snarl of discouragement. The vision should prove an inspiration to persevere faithfully in the Christian apostolate of teaching.

Questions and Answers

—1—

When Holy Saturday services are held in a convent chapel on Saturday evening, terminating with the Midnight Mass, what is the correct order for the Divine Office on Holy Saturday, and what versicles, responses, and prayers should be used for grace at the noon and evening meal? Should the *Alleluia* be omitted at grace when the Holy Saturday services take place in the evening?

The answers concerning the Office are contained in a Decree of the Sacred Congregation of Rites, dated January 11, 1952 (*Acta Apostolicae Sedis*, January 25, 1952, pp. 50-63), giving directions for the celebration of the Easter Vigil on Holy Saturday evening with the Easter Mass following about midnight. Regarding the grace at table, which is not covered by the Decree, confer below. The prescriptions for the Divine Office are as follows:

MATINS and LAUDS are not anticipated on Friday evening, but are said Saturday morning at a convenient hour. At the end of Lauds the antiphon *Christus factus est* is repeated with a *Pater Noster*, but the psalm *Miserere* is omitted, and the following prayer is substituted for the *Respic quaesumus*:

Concede, quaesumus, Omnipotens Deus: ut qui Filii tui resurrectionem devota expectatione praevenimus; ejusdem resurrectionis gloriam consequamur. The conclusion *Per eundem Dominum* is said silently.

SMALL HOURS are said as on Holy Thursday, ending with the antiphon *Christus factus est* and a *Pater Noster*. The psalm *Miserere* is omitted, but the new prayer *Concede* is said as indicated above at Lauds.

VESPERS are said at a convenient hour in the afternoon as on Holy Thursday, with the following changes:

Antiphon 1: *Hodie afflitus sum valde, sed cras solvam vincula mea.*

Antiphon for the *Magnificat*: *Principes sacerdotum et pharisaei munierunt sepulcrum, signantes lapidem, cum custodibus.*

The antiphon for the *Magnificat* is repeated and the *Christus factus est*, *Pater Noster*, and *Miserere* are omitted. The prayer noted above for Lauds is said. This concludes Vespers.

COMPLINE is omitted on Holy Saturday evening.

Until the Sacred Congregation of Rites issues an official text for grace at meals, the following, which keeps the parallel between the Office and the meal prayers to be found in the Breviary at present, is suggested as a form which may be used on Holy Saturday:

AT THE NOON MEAL: *Christus factus est pro nobis obediens usque ad mortem, mortem autem crucis* and a *Pater Noster*. Then recite the new prayer *Concede*, given above at the end of Lauds, terminating it with *Per eundem Dominum* to be said silently.

AT THE EVENING MEAL: V. *Principes sacerdotum et pharisaei munierunt sepulchrum.* R. *Signantes lapidem, cum custodibus.* Then a *Pater Noster* and the prayer *Concede* as given above with its silent ending. The *Alleluia* will not occur in the Office or grace at table on Holy Saturday because it has not yet been sung officially. This will occur during the Easter Vigil.

—2—

Throughout the year we chant the Little Office of Our Blessed Lady in choir. During the last three days of Holy Week we replace this by the Office of the Roman Breviary. However, at Matins on these days we say only the first nocturn. Is this a proper and permissible omission?

In his *Holy Week in Large and Small Churches*, Father Lawrence J. O'Connell states the following: "Tenebrae services may be held not only in cathedral, collegiate, conventional, and parochial churches, but also in chapels of convents and other institutions where the Blessed Sacrament is habitually reserved. . . . If all three nocturns of Matins cannot be sung, it is sufficient to sing the first nocturn and the *Benedictus*." (See also Wapelhorst, n. 360, 6.)

The custom of replacing the Little Office of Our Lady with the Divine Office during the Sacred Triduum seems reasonable and justifiable.

—3—

In a convent where the Holy Week services are not held, when is it proper to uncover the crucifix on Good Friday?

There does not seem to be any special legislation on the subject. Hence it is suggested that the crucifix be uncovered after the services held in the parish church in whose territory it is situated.

—4—

Our constitutions state that if anything is left over it is to be sent to the provincial house. Sometimes we have to send our salaries before we

pay our food and book bills. We have to make so many excuses when the collector comes. This gives us a bad local reputation, and our credit is not good. Hence firms expect us to pay cash. Is it proper to send money to the provincial house before our local bills have been paid?

According to canon 531 every religious house is capable of acquiring and possessing property with fixed or founded revenues, unless the capacity to do so is excluded or restricted by its rules and constitutions. Now your constitutions require that each community send to the provincial house *what is left over*. Your superior is bound in justice to pay all bills owed locally and elsewhere before sending anything to the motherhouse. Higher superiors have no right to demand that your salaries be sent to the provincial house *before* all outstanding bills are paid. To do so would be to violate justice towards the persons to whom the community owes money, as well as charity towards the community by putting them in the embarrassing position of having to make excuses for not being able to pay their bills. This seems to be a very extraordinary condition of affairs, and should be remedied as soon as possible.

—5—

According to our constitutions it is the duty of the secretary general "to write and to keep the records of the meetings of the general council, and to write and forward in the name of the general council or of the superior general, the letters and all the acts that concern the affairs of the institute." It so happens that our present secretary general is not a council member, hence has no vote in the general council but is bound to secrecy. May the superior general exclude the secretary general from some meetings of the general council at which he himself or one of the general councillors performs the duty of secretary?

There is no mention of the secretary general in the canons of the Code regarding religious. The *Normae* of 1901 gave some very general directions under articles 281 and 282, but these were binding only when they were actually embodied in a particular set of constitutions. Hence the duties and rights of the secretary general are to be found in the constitutions of each religious institute. Taking the quotation from your constitutions at its face value, one would conclude that, since the secretary general has the obligation "to write and to keep the records of the meetings of the general council," he consequently has a right to be present at these meetings in order that he may fulfill his duty.

—6—

In our community a local superior must go back to the ranks after six years in office. My sister who is a religious in another community has been a local superior in different houses for twenty years. Both congregations have papal approval. How is this difference explained?

There is no regulation in church law about transferring local superiors from one community to another, provided they do not remain local superior of the same community for more than six years at a time. This matter is regulated by the constitutions of each congregation. Hence the Holy See in approving constitutions will allow either method as asked for by a congregation. It is clear, however, that the Holy See favors having local superiors return to the ranks periodically, from the fact that the Sacred Congregation of Religious will grant to any pontifical congregation for the asking, a change in the constitutions making such a periodic return to the ranks obligatory for all local superiors. The only requirement is that a majority vote of the general chapter ask for such a change.

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wisconsin.

The First Christmas. By Denis O'Shea. The author recreates the story of the Nativity, highlighting it with interesting facts about life in Palestine at the time of our Lord's birth. Pp. ix + 160. \$3.00.

The Greatest of the Borgias. Margaret Yeo. A reprint of the colorful biography of St. Francis Borgia, the third general of the Society of Jesus. Pp. x + 294. \$3.50.

CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington, D.C.

The Development of the Idea of God in the Catholic Child. By Rev. John B. McDowell. Pp. xiv + 146. \$1.75.

Il concetto teologico di carità attraverso le maggiori interpretazioni patristiche e medievali di I ad Cor. XIII. By P. Ruggero Balducelli, O.S.F.S. Pp. xxxi + 244. \$3.00.

CLONMORE & REYNOLDS, Ltd., 39-42 Kildare St., Dublin, Ireland.

Ascending by Steps. By William Stephenson, S.J. This contains practical considerations for instructions and short readings for an eight-day retreat. Pp. 221. 6/-.

Call on Xavier. By Edward O'Connor, S.J. A booklet on St. Francis Xavier and the Novena of Grace. Pp. 71. 3 s.

A Fisher of Men. A Life of Father Peter Donders, C.S.S.R., an Apostle to the Lepers. By John Carr, C.S.S.R. Pp. 144. 9/6.

Prayers of the Gael. A translation from Irish into English by Richard Crookes. A collection of about 100 short prayers. Pp. 87. 3/6.

CATECHETICAL GUILD, 147 E. 5th St., St. Paul, Minnesota.

The Rosary for Little Catholics. Explained by Francis McGrade. Illustrated in color by Bruno Frost. \$2.25.

FRANCISCAN INSTITUTE, St. Bonaventure Univ., St. Bonaventure, N.Y.

The Revelations of Margaret of Cortona. By Most Rev. Ange-Marie Hiral, O.F.M. Translated from the French by Raphael Brown. The story of a favored soul who is called the Franciscan Magdalene. Pp. 87. \$1.75.

THE GRAIL, St. Meinrad, Indiana.

Pennies for Pauline. By Mary Fabyan Windeatt. The story of Marie Pauline Jaricot, the foundress of the Society for the Propagation of the Faith. Illustrated by Paul A. Grout. Pp. 244. \$3.00.

Introducing the Saints. By Mary E. McGill. Silhouettes by Gertrud Januzewski. In two volumes the former literary editor of *Our Sunday Visitor* gives a brief sketch of 52 saints. Pp. Vol. I, 149; Vol. II, 152. \$2.00 for each volume.

The Mass Year for 1953. \$.35.

B. HERDER BOOK CO., 15 S. Broadway, St. Louis 2, Missouri.

The Cause of Being. By James F. Anderson. The Philosophy of Creation in St. Thomas. Pp. vii + 172. \$3.25.

The History of the Popes. By Ludwig von Pastor. Translated by E. F. Peeler. Vol. XXXIX. Pius VI (1775-1799). Pp. xv + 496. \$7.50.

The Light of the World. By Benedict Baur, O.S.B. Translated from the German by Edward Malone, O.S.B. Vol. II. Reflections on the prayers of the Mass for the time after Pentecost. Pp. iv + 463. \$7.00.

P. J. KENEDY & SONS, 12 Barclay St., New York 8, N.Y.

The Holy Trinity. A Book of Prayers. By Rt. Rev. Msgr. John K. Ryan. Illustrated by Sister Mary of the Compassion, O.P. This is a spiritual treasury drawn from Sacred Scripture, the Liturgies, the

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writings of the saints, and other sources. Pp. 304. Price range: \$3.00, \$3.50, \$5.00, \$5.50.

Novissima Verba. By St. Thérèse of the Child Jesus. A new authorized translation of the last conversations and confidences of the saint (May-September, 1897), by the Carmelite Nuns of New York. Introduction by Francis Cardinal Spellman. Pp. xv + 152. \$2.25.

THE LITURGICAL CONFERENCE, INC., Elsberry, Missouri.

The Priesthood of Christ. The proceedings of the National Liturgical Week held at Dubuque, Iowa, August 20-23, 1951. Edited by Rev. Wilfrid Tunink, O.S.B. Pp. ix + 184. \$2.00.

DECLAN X. McMULLEN CO., 22 Park Place New York 7, N. Y.

Listen, Sister. By John E. Moffatt, S.J. Conferences for nuns by an earnest, well-liked retreat master. Pp. 210. \$2.75.

THE NEWMAN PRESS, Westminster, Maryland.

The Story of a Soul. A new translation of the autobiography of Saint Thérèse of Lisieux by Michael Day, Cong. Orat. Pp. x + 205. (Cloth) \$2.00. (Paper) \$1.00.

JOS. F. WAGNER, INC., 53 Park Place, New York 7, N.Y.

Ontology. By Canon Fernand Van Steenberghen. Translated by Martin J. Flynn. A companion volume to the author's heralded *Epistemology*, it is intended to give an equally critical exposition of St. Thomas' science of being. Pp. 279. \$4.50.

TEN-YEAR INDEX

More copies of the Ten Year Index of the REVIEW FOR RELIGIOUS (1942-1951) are still available at one dollar per copy. Kindly enclose payment with the order from REVIEW FOR RELIGIOUS, St. Mary's College, St. Marys, Kansas

AVAILABLE BACK NUMBERS

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Please order from the business office: REVIEW FOR RELIGIOUS, 606 Harrison, Topeka, Kansas.

The Summa for Sisters

Sister Mary Jude, O.P.

EVERY good religious longs to perfect herself¹ in the technique of that most divine of occupations—the salvation of souls. To that end vacations are sacrificed for "higher studies," precious holidays are spent attending workshops and teachers' meetings, and "free" time is consumed directing co-curricular activities. In this never-ending process the simple religious, as well as superiors, supervisors, and superintendents may wonder whether they are not losing their perspective, whether the tail is not wagging the dog. Those in authority repeatedly warn the Sister about the "danger" of studies, until she is given the impression that learning is some kind of necessary evil, and a university, an unavoidable occasion of sin.

Although no good religious has entered the convent with the idea of becoming merely a high-powered schoolteacher (or nurse or social worker), by the end of her first year of teaching she finds herself involved in a complex system of aims and methods, classroom management and educational devices. If she has time to think, she wonders where it all fits in with her longing to be absorbed in Jesus Christ. The "points" at meditation, the spiritual reading books in the community bookcase, and conferences and retreats are lavish with warnings of all kinds. Sister can never say she has not been told the right thing to do, but has anyone ever taught her how?

She marvels afresh at the insight of Pope Pius XII in his Holy Year message to religious: "To harmonize your exterior work with your spiritual life and to establish a proper balance between the two." The Holy Father knows exactly how she feels. How is this to be accomplished? Sister must teach English and history this year (next year it may be typing and music) the while she longs to make her pupils understand, "If thou didst know the gift of God, the height and depth of Christ's love, the riches of the glory of His inheritance in the saints."

Instead Sister must drill on the rules for capitalization and expound the Monroe Doctrine. In some high schools priests have taken over the teaching of religion. Realizing the importance of training leaders in the secular branches of learning according to Catholic prin-

¹ The article is directly concerned with teaching Sisters. But what is said applies equally to teaching Brothers, as well as to religious engaged in social work, nursing, etc.

ciples, Sister attempts to assimilate and orientate the subject and the child Godward. She suspects that Father has been given the easier task—that of teaching religion *as* religion.

Community officials, becoming apprehensive at stories of Sisters who have lost their vocations or become worldly-minded in pursuit of degrees, frequently react by reducing to a minimum the number of Sisters engaged in graduate studies. If this results in a loss of educational standards to their community, many mistresses of studies conclude that this is the price that must be paid for maintaining the religious spirit. Unhappily they can neither foresee nor measure in their lifetime the intellectual stagnation effected by this policy.

If the senior members of the congregation remember their own more leisurely days, when summertime meant rest and relaxation; when daily preparation did not include the breadth of background required today; when children came to school with respect for authority already inculcated at home; when even the lengthier noon period with no police duty allowed sufficient time for slackening emotional tensions and regaining spiritual tranquility; if these things are remembered, they are never brought up in accounts of "the good old days."

With higher studies made the privilege of a chosen few instead of the constitutional obligation of all, superiors become fearful lest the subjects singled out grow proud. They reason that it is the fault of the studies if Sisters so favored become complacent. Meanwhile, Sisters, being human, continue to substitute emotionalism for true piety and to confuse devotion with devotions. Honor to the Mother of God is frequently a medley of classroom May-altars and Sodality "activities" fondly imagined to be Catholic Action. On the Blessed Virgin's fulness of grace or her other prerogatives they do not expatiate much, because they do not know too much about Mariology.

Sisters wonder why their students do not turn out better, why so little that is taught in religion class carries over to daily life. When promising pupils marry outside the Church or disgrace their faith by misdeeds in public life or in the underworld, their former teachers are bewildered. Have they not done all they can? Have they? Does even Sister's prize pupil know how precious grace really is? Does Sister herself have a proper appreciation of what it means to be a member of the Mystical Body of Christ? Has she ever put across to her pupils the beauties of a baptized soul strengthened by confirmation, purified by penance, perfected by the Holy Eucharist, and

adorned by the gifts of the Holy Spirit? If she has, then Johnny will seek a married partner who will aid in his spiritual development and will not establish his marriage merely on emotional grounds.

How can Sister teach these things, if she has never been taught them herself? She has tried to teach children to develop will power, but how well has she emphasized the role of grace in resisting temptation? How many of her charges know that the grace of God is theirs for the asking? Or instead have they been thoroughly indoctrinated with the idea that their Guardian Angel is on their right side and the devil on their left? What do they know of the life of grace *within* themselves? How many children and adults confuse sensible consolation and devotion? Most Catholics think that priests and Sisters live in a semi-ecstatic state in which prayer is a series of thrills. They are, consequently, the more horrified when they discover that Father and Sister are human.

Sister is such a good teacher that she can make even world history the most gripping subject in the curriculum. She can have her pupils laughing merrily at the nineteenth century theory of spontaneous generation of life. Do any of them know that it is a greater thing for God to raise a soul from mortal sin than to breathe life into a corpse? How different would be her pupils' attitude on leaving the confessional if they believed that they could no more restore grace to their own souls than bring themselves back to life? They are taught to make an act of thanksgiving after confession. Have they ever been given reasons for awe and wonder at God's mercy in the sacrament of penance?

All the dislocations and chaos of the past years have had tremendous impact in the classroom. To analyze their cause is not our purpose here. The Korean War and television are but ancillary to the mental dissipation which teachers must combat. The young people of today are the offspring of the "Flaming Youth" generation of the 1920's. Greater and heavier tasks are being placed upon the school. Even so delicate and personal a matter as sex instruction is shirked by parents. Respect for authority is not only *not* inculcated at home; but it is denied to the teacher by mother and father.

Like St. Thomas Aquinas the Sister must accept people as they are. A religious cannot right every wrong in the world, much as she would like to. She must start with that portion of the Lord's vineyard which the will of God has assigned to her. She does not conclude that the soil is bad because she finds weeds thriving in it. Be-

cause there is so much to be overcome Sister must be equipped with a knowledge of sacred science before she can start to put things in divine order. Because the problem is of such complexity, Sister must first see things as God sees them. This wisdom can come from a study of the *Summa Theologica*.

Time was when those entrusted with forming educational policies of communities would have ridiculed the idea of theology for Sisters. Today, however, with the movement of theology for the laity sweeping the country as it has in the last fifteen years, with the butcher, the baker, and the candlestickmaker enthusiastically discussing their ultimate end and distinguishing between the moral and intellectual virtues at study clubs, no excuse is needed for a study of divine truth by those whose life is dedicated to God by public profession. No longer do people consider the study of theology a prerequisite only for those who hear confessions.

If she is going to God-center the life of her students, a Sister must know the science of God. "This is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent" (John, 17:3). In order to convince her pupils of the very purpose of their existence she must first develop within herself a reasoned conviction and understanding of the great mysteries of faith. She must learn to distinguish emotionalism from true love of God, and yet evaluate the place of the emotions in the spiritual life.

To meet the intellectual needs of the mid-twentieth century a scientific knowledge of God is needed. Unless Sister herself believes that "the least knowledge of divine things is greater than any amount of knowledge about material things," she will lose ground. Anyone who puts a degree in chemistry or language, credits in literature or education before a deeper knowledge of God cannot be successful in connecting the life of the day and the life of God within the human soul. She is laboring "for the food that perishes," and not for "that which endureth unto everlasting life."

Teaching, according to Saint Augustine, is the highest form of charity. For the religious teacher, then, the study and quest of wisdom for the development of her vocation is absolutely necessary. Study undertaken for love of God increases her sanctity. The holier she becomes, the greater is her desire for a knowledge of truth. Because in the convent cemetery there lie the remains of Sisters who achieved sanctity without the study of theology, it does not follow that Sister Anno Domini does not need theology. To those who had

not the opportunity for the study of theology God undoubtedly supplied. He fits each one with the grace needed for the task He wishes her to do. Theology was not available for those Sisters, nor had they the same problems to face that the Sister of 1953 has. Such an excuse will not hold today.

The separation of study from prayer is not a new problem. But the brilliant patron of Catholic schools has left a method by which study can be employed to direct the interior life to God. St. Thomas Aquinas in his *Summa Theologica* has synthesized the whole relationship between God and man in the most perfect harmony. Courses in the *Summa Theologica* have been opened for Sisters at various centers. Seven of these summer schools stem from the one at Providence College, Providence, Rhode Island, where the *Summa* is studied article by article in courses specially adapted to religious women. Other schools use Father Walter Farrell's *Companion to the Summa* as a text and the great classic itself as a reference. In accord with the spirit of Saint Thomas and in fulfillment of the spirit of the Dominican Order the spiritual formation of the religious teachers attending Providence College transcends the intellectual. Otherwise the real purpose of the study of theology would be subverted.

There is not a mother general anywhere who would grope for an answer if asked whether she would rather send out in September good religious or good teachers. However, the study of theology on a graduate level, although enthusiastically endorsed by all the Sisters who have taken the courses, is not yet as widespread as it should be. Many consider other educational requirements more pressing. That these members of religious communities may eat their cake and have it too—with icing—Providence College also offers a course in the *Summa* and additional intensive study of special questions with a master's degree in religious education upon its completion.

Theology is the antidote for those who fear that higher studies will make the Sisters proud, just as it is the preventative for worldliness in secular subjects. No one who has learned the Catholic teaching on grace: that it is "God Who moves in you both to will and to accomplish;" that you cannot even *want* to be good unless God gives you the grace of that holy desire; no one who has learned the glories of the gifts and fruits in the soul can find it in her heart to be proud.

A man must walk to God by steps of the will, but the mind must tell him to Whom he is walking and what road he should take.

The mind was created for truth, the will for good. To know the truth and to choose the good a man must have grace. "Not that we are sufficient to think anything of ourselves, as of ourselves: but our sufficiency is from God" (II Cor. 3:5). Humility, St. Thomas teaches, is truth.

A distinctive phenomenon of the "active" orders today is the number of religious seeking to change to a purely contemplative life. Although their final profession is far enough behind them that they should have arrived at some proficiency in the delicate balance between prayer and work, they now seek to transfer to a cloister. While God for His own reasons may thus call a Sister, such a vocation is unusual. For every Sister who makes such a change there are many who for a variety of reasons never effect the transit. They ardently desire this transit because they presume it will bring closer union with God. The Sister who would exchange classroom or hospital corridor for cloister, has not yet been brought to a realization of the fulness of her vocation. She is willing to settle for less than the overflow of contemplation which needs to find an outlet in lifting her neighbor to God.

The author of the *Summa*, a high-octane teacher if ever there was one, could, without diminishing any of the power of his spiritual life, give himself to the service of his neighbor, for his compass was ever pointed toward truth. Thomas of Aquin had a list of accomplishments no superior would dare assign one person today. He taught school, preached, wrote something like 36 volumes, carried on an enormous correspondence, traveled back and forth across Europe on foot several times and was at everyone's beck and call. The religious who resents teachers' meetings which take up her valuable time can recall the Angelic Doctor laying down *his pen* in the middle of an article ("Just when I got a good start!") when summoned by the Pope to a General Council. To the man who was to become the Patron of Catholic Schools, action and contemplation were interwoven, interdependent.

"Goodness diffuses itself," St. Thomas wrote, and the religious woman who has enough spirituality will externalize her love of God no matter what she is teaching, which—if her congregation runs true to form—will be something outside her "teaching field." If a Sister's community has been progressive enough to send her to one of the summer schools of sacred theology for religious women, she has a lever which can move the dead weight of secularism considered by

the Bishops of the United States as the number one problem. Be she art or music instructor, baby teacher or college professor, she needs the lever of theology. With Thomistic thoroughness and spiritual benefit both to herself and her pupils the religious who has met and mastered the order and harmony of the *Summa Theologica* can fit the most important things in life into her curriculum.

Observant of the world's needs but not preoccupied by them, a Sister who has studied theology can immerse herself in algebra and chemistry without fear of losing the sense of the presence of God. In Him she will live and move and have her convent and school life. She will share with her pupils the fruits of her contemplation, be it in her presentation of invertebrates or by means of geometry theorems worked out in units and lesson plans. After a study of the *Summa* Sister reaches her peak performance. She can teach about God through every medium because she has first learned to know God herself.

Thrilled as by high altitudes, Sister has become acquainted with the science of God, has learned what man is, has studied the principles of human acts in relation to God. She has an appreciation of the role of grace in the soul and has studied the life of Him who is the Way, the Truth, and the Life. Now that she has analyzed the means utilized by the perfect Teacher, the Divine Physician, the Greatest of all social workers—the means He has ordered for her and her pupils to share His life—now that she has this equipment, she can gear every moment of her day to the perfect love of God.

A survey of Sisters with graduate training in secular subjects will reveal that few have used more than a small portion of the knowledge acquired in Home Economics or Art or Latin at a university. The training in research, the materials, bibliography, the mental concentration, the technique of organizing knowledge—all are invaluable. These, however, could be acquired and better orientated after a mastery of the queen of the sciences.

If Sister has studied only the first twenty-six questions of *Prima Pars* which treat of the nature and attributes of God, hers is a breadth of vision so vast as to leave her untroubled by all the petty things which disturb conventional peace of soul. Placed beside the majesty, the beauty, the simplicity of God, what are the annoying mannerisms of Sister Alpha, the inconsiderateness of Sister Beta, the imprudence of Sister Gamma?

As the Holy Eucharist is the great, divinely-ordered means of

SISTER MARY JUDE

transforming the human soul into the likeness of Christ, so theology lifts convent life above the narrowest of confines, the most over-crowded horarium, the most poorly systematized routine. From the study of the first part of the *Summa* Sister learns how great God is and from the third part of the same work how much He loves her. No spiritual reading book can grip her soul with the irrefutable logic of Saint Thomas Aquinas.

Once these truths have become part of her life, what difference does it make if Sister Delta leaves most of the work for her, or if Sister Epsilon is congenitally unable to mind her own business? No unctuous sermon whose resultant glow will be chilled by the first reprimand of a superior can fill her with the peace and joy which a knowledge of sacred doctrine brings.

Theology is thus definitely needed by all members of our educational system. There is not a Sister in the Catholic Church who feels satisfied with the results of her teaching. "Ask Father in confession," will no longer suffice. Problems brought to Sister by pupils and ex-pupils, by parents and friends should ordinarily be solved by her. All too frequently those turned away will lose their nerve long before they reach the confessional. Many, many people have never asked a question in confession in all their lives. They would not know at what part of the confession to interject their request for information. Besides, they feel that, knowing Sister's sympathy and good sense, they would get an answer which would take into account all the circumstances peculiar to their own situation—all of which would call for an autobiography in the confessional. As for asking Father outside—oh, no, he's too busy—even though Father, like Sister, is eager to help them.

Moreover, there is small danger that Sister is presuming to answer questions and pass judgment in matters requiring a trained physician of souls. One of the biggest and surest and most lasting lessons Sister carries away from her study of the *Summa* is how much she doesn't know! And as she packs a trunk bulging with all the "teaching materials" Sisters tend to accumulate, she doesn't wonder anymore if the world is sneaking up on her, for if she could, she would fill her arms with the world that she might give it all back to Christ.

{EDITORS' NOTE: Although we would not entirely agree with some points in this article, we believe that it calls for careful consideration and perhaps for some discussion. Communications on any of the points, pro or con, would be welcome.¹

The Hidden Life

Michael Lapierre, S.J.

THE life of Our Lord falls into two distinct parts—the hidden life and the active life. The one is predominantly a life of prayer, the other predominantly a life of activity. The one comprises a period of thirty years, the other a period of only three. The life of Mary His Mother and of His Foster-Father St. Joseph was, moreover, scarcely ever in the public eye. As a root supports and steadies the stalk and flower, so they supported and prepared their Son for His future ministry. So in the hidden life of prayer, penance, and silence led by many in the world today whether in or out of religious orders and congregations, whether with or without vows, we find the root fixed in the good ground by the bank of living waters. This root supports and helps to energize the vast apostolic enterprise of the Church of Christ in the vast chaos called the modern world.

It may seem strange, in an age when there seems so much need of active work in the Church and outside of it, that the Church leaves the doors of her monasteries sealed up, does not send a trumpet call to her monks and nuns to rise from their benches of prayer, to doff the robe of elected silence, to step forth from the monastery wall and cry forth, like the Baptist, the words of light, of life, and of salvation. It may seem strange that the Church chose a contemplative as a patron for that most active of her activities. For over her intense as well as extensive mission activity the Church has placed the Carmelite contemplative, St. Thérèse, the Little Flower. And it makes us reflect a little too when we read of Pius XI singling out a monastery of Trappist monks in the vast mission field of China for special praise and commendation. "What can these do in the mission field?" we are tempted to ask. Missioners must instruct, preach, baptize, confirm, perform marriages, absolve, be at the ready call of the sick and the infirm. And how can a monk do this!

Yet it is not too strange after all, if we reflect for a few moments upon a few salient truths. Only let us not forget that we are speaking now as men possessed of the precious treasure of the faith wherein so many things are made clear to us at which unaided reason might fumble and endlessly stumble. Yet it is not out of place to mention

that pagans in their higher moments did not fail to set abundant stress upon the importance of contemplation. Japan had her bonzes; China had her monks. And whatever the motives and intentions of these religious devotees were, nevertheless there was somewhere in the depths of their minds, a realization, dim and distant perhaps, that the better part in the life of man was, after all, contemplation.

We are all familiar with the episode in the Old Testament wherein Abraham is asked by God to sacrifice his Isaac, his only begotten and beloved son. It was a hard test of faith and God meant it to be so. Abraham bent his mind to the trial and prepared to carry out God's injunction. But as he raised the sacrificial knife which was to spill his son's blood upon the altar of holocaust, an angel stayed his hand, saying: "Lay not thy hand upon the boy, neither do thou any thing to him: now I know that thou fearest God, and hast not spared thy only begotten son for my sake." At once we see that God was pleased with Abraham's intention. And God blessed Abraham because in the strength of his faith he had bent his mind to the fulfillment of God's will, though it seemed to contradict one of the promises already made to him.

We are not so familiar perhaps with that passage in Psalm 49 where God so emphatically insists through the mouth of His Psalmist that internal holiness must accompany external worship. Here is the passage—"Listen my people and I will speak, Israel, and I will bear witness against thee: I am God, thy God. Not for thy sacrifices do I chide thee, for thy burnt offerings are always before me. I will not take a bullock from thy house, nor he-goats from thy flocks: For all the wild animals of the forest are mine, the thousands of beasts on my mountains. I know all the birds of the air, and what moves in the field is known to me. If I were hungry I would not tell you: for mine is the world and what fills it. Shall I eat the flesh of bulls? or drink the blood of he-goats? Offer to God *the sacrifice of praise*, and pay *thy vows* to the Most High. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." From this we gather then, that all our external activity, all our efforts have little or no value before God, if our minds and hearts are not in harmony with Him, if we are not seeking him in all our doings.

We recall too how Gabriel responded to Daniel the Prophet who with prolonged prayer interceded for his people: "From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because *thou art a man of desires*: therefore do thou mark

the word and understand the vision" (Dan. 9:22). Because he was a man of desires, a man of prayer, therefore a man with his mind turned towards God, Daniel's prayer is heard and God reveals himself to him in prayer.

Many, many times we have heard repeated or have used ourselves the words of Our Lord to Martha concerning Mary Magdalene: "Mary has chosen the better part which shall not be taken away from her." And to this saying of Our Lord we may add another less familiar, spoken to His disciples who asked Him why they could not drive the devil out of the boy: "This kind goeth not out but by prayer and fasting."

All these instances show that God finds as much delight if not more in the supreme effort of man to keep his thoughts subject to God as He does in the supreme effort of man to plant the divine truth in other souls. When we bow before the Will of God, when we strive to extend our mind into God's breadth of view, when we bend the whole energy of our being into praising, reverencing, and serving God then we are practicing the Apostolate of intention.

All men must practice this to some degree. For all men are by nature reflective animals. They like to turn in upon the truth which they have discovered—if they are action-inclined, with a view generally to further action; if they are contemplation-inclined, for sheer love and joy. The missioner and the contemplative each carries on a warfare for souls—his own soul and the souls of others. While the missioner works in the macrocosm, we may say that the contemplative works in the microcosm. The contemplative finds God in the depths of his own thoughts, the missioner finds God in the souls for whom he is spending himself. The contemplative is constantly employed in tapping the source of supplies whence flows the grace of God; the missioner is directing this supply to souls.

In the redemptive plan of God each has his activity, each his definite purpose. Nor are these operations opposed to one another, but rather they are complementary. In the words of St. Paul, "There are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, who worketh all in all" (I Cor. 12:4-7).

Nevertheless because we are human clay equipped with senses easily and quickly captivated by creatures, perhaps because we are a fallen race filled with the pride of life, caught by the glory of renown, haunted by the eclat of reputation, thrilled to be in the public

eye and to have our name trumpeted on the lips of men, we rush forward, or set high in our estimation the active phase of apostolic endeavor. For when all is said and done, has not St. Paul received abundant glory through the ages for his ceaseless journeyings in the cause of Christianity? Think of St. Francis of Assisi, the troubador of God singing his way into the hearts of the sinners and of the poor of the Middle Ages; think of St. Catherine being the counselor of kings and popes; St. Francis of Sales winning the stern Calvinists by his disarming evenness of temper and charming good humor; St. Philip Neri entrancing the stolid Romans by his laughter and even saintly jocularity; St. Teresa of Avila, a real Napoleon in her struggles for the reform of the Carmelites. There is a strong appeal in this active apostolate; an appeal enhanced by the passage of time and by the softening of the cross's painful outline in the blaze of after-glory. "They are the heroes," we say. "How I would like a career like that," or "That's the life for me." "If only we could set the world on fire as they did. If we could cast our lives in such a mould." The supreme success of it dazzles us indeed!

Two Apostles had the same thought that we have had when they sat near Our Lord one day and brazenly asked Him, "Lord may we sit, the one on Thy right hand and the other on Thy left in Thy Kingdom?" And Our Lord replied, "Can you drink of the chalice of which I shall drink?" As they, so we overlook or forget to see the pain and the penance paid for such renown. The glory came only after the crown was won. If we wish to be realistic we must concentrate on the prelude to all this glory. We should see St. Paul, "preaching not ourselves, but Jesus Christ Our Lord; . . . in all things suffering tribulation, but not distressed; straitened but not destitute; persecuted but not forsaken; cast down but not perishing: always bearing about in our body the mortification of Jesus, that the life of Jesus may be made manifest in our bodies" (II Cor. 4:5, 8-10). Hear him cry, "Let us exhibit ourselves as the ministers of God in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth. . . as dying, and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as needy, yet enriching many; as having nothing, yet possessing all things" (II Cor. 6:4-10). We should hear him say, "God forbid that I should glory save in the cross of Our Lord Jesus Christ

by Whom the world is dead to me and I to the world."

We should picture to ourselves St. Francis of Assisi contemplating and praying to God on the lonely and solitary slopes of Mount Alvernia; St. Catherine drawn from her loving contemplation of her Saviour into the world of turmoil and dissension; St. Francis of Sales pouring out his soul in prayer to God; St. Philip Neri as the "Hermit of the Streets" whose "little room had a bed in it but that was not always used. Many nights Philip stayed up praying or wandering in the Campagna. When he did sleep it was as like as not on the floor. He hung what few clothes he had on a cord stretched from wall to wall." (T. Maynard, *Mystics in Molley*, page 25.)

These are a few indications of the lives of prayer and penance led by men and women whom we know to have been extremely active in the work of spreading God's Kingdom on earth. Their days and hours of contemplation are concealed beneath the radiance of their active life. But just as the sun's rays blind us to the sun, so the glory of these saints' public life shields from us the depth and the richness of their hidden life. And yet, as with the sun, so with them the brilliance of their renown takes its splendors from the fullness of their prayerful nights and silent days wherein the energy of their souls and bodies spent itself upon God and upon His truth. With their whole souls they sought God; and loving Him with all the fire of their whole being enriched by grace, they loved other men and all things in this one all-consuming love. They set in order and tried to keep aright the creatures in the little world of self before and even while venturing among the creatures of the larger world of God's creation. In all they strove for God—in everything they sought to live the morning offering made to the Sacred Heart. This was the hidden life behind, shall we say, the feverish activity; this was the wellspring that on no account they allowed to run dry.

If in the earthly life of Jesus we find such a startling proportion between the years spent amid the hills of Nazareth and years spent on the stage of public life; if in the lives of the saints we find the same preponderating inclination to slip into prayer, penance, and seclusion, surely we have a truth to learn and a lesson to practice in imitating Him and His chosen souls.

The Church, the Body of Christ, has caught this lesson; therefore she cherishes with a jealous love and guards with zealous care those of her members taking Nazareth for their ideal and the prayer-

ful life of Mary and Joseph for their model. For she is quite aware that they carry on a very vital, though unseen activity, just as Mary and Joseph performed a very important task in guarding, feeding, clothing, and teaching the Son of God. For they, walking in the footsteps of Joseph and Mary, guard, feed, clothe, and enrich today the Mystical Body of Christ.

As consecrated workers of Jesus Christ, we need their intercession and support. Furthermore we need to strengthen the life of grace and of union with God in our own souls. If we have a realization of the value of the Hidden Life we shall go about this with a will. To the degree to which we have formed in ourselves a knowledge and a love of Jesus Christ, to that degree even in the midst of the heaviest and the most annoying work we shall find our minds and our hearts stealing back to taste and to relish the sweetness of the Lord. To Him our desires will fly as to a harbor and a refuge; for Him our whole soul will yearn; "Who will give me wings like a dove and will fly and be at rest." "I have sought him whom my soul loveth . . . I have found him and I will not let him go." "I have loved O lord the beauty of Thy house and the place where Thy glory dwelleth." "How lovely are Thy tabernacles O Lord of hosts! My soul longeth and fainteth for the courts of the Lord." It is the virtues of the Hidden Life that we must sow and make to take root and flourish in our souls. The better we succeed in this planting the more contemplative our lives will become. And the more contemplative our lives become the deeper and richer will be our knowledge of God and of His love. The deeper and richer our knowledge and love of God becomes, the fuller and livelier becomes our Apostolate of Intention. For then we shall move about our daily tasks, then we shall face our duties, then we shall accept the disappointments of each day, then we shall welcome the joys of our pilgrimage, with one thought, with all the energies of body and soul, senses and mind concentrated on one object, the seeking and the serving of God in each and everything that we think and say and do. For, "Many waters cannot quench charity, neither can the floods drown it. If a man should give all the substance of his house for love he shall despise it as nothing."

PROCEEDINGS: SISTERS' SECTION OF CONGRESS

Religious Community Life in the United States. The Proceedings of the Sisters' Section of the First National Congress of Religious of the United States, which was held at Notre Dame, Indiana, last August, can now be obtained from the Paulist Press, 411 W. 59th St., New York 19, New York. \$2.50.

Father Hertling on Infused Contemplation

Jerome Breunig, S.J.

"**B**UT do not think you are mystics just because you have read Garrigou-Lagrange's *Three Ages of the Spiritual Life*," said the rector of a major seminary who had been urging all to buy and read the book. The laudable promotion of books on the mystical life often produces two very different reactions. Some are inclined to make too little of the possibility or desirability of mystical graces, while others tend to be enthusiastically over-optimistic and, after some quickly digested reading, imagine they are in the "fifth mansion" as soon as they experience a few moments of serene prayer. In his manual, *Theologica Ascetica*, Louis Hertling, S.J., presents the basic, elementary facts of mysticism briefly and concisely, and in a way that inculcates respect in those inclined to be cynical or slighting and prudent reserve in those who would seem to expect to attain to infused contemplation in ten easy lessons.

Father Hertling taught a course in ascetical theology at the University of Innsbruck and later at the Gregorian and Athenaeum Pontifical Universities in Rome. He first published his lectures in 1930 under the title, *Lehrbuch der Ascetischen Theologie*. His lectures in Rome were published in 1947 by the Gregorian University Press as *Theologia Ascetica*. The present article is drawn from the section in the latter which treats of the way of the perfect, numbers 327-367. It does not attempt to reproduce the entire content but rather some of the more practical directives found in the treatise. Father Hertling's ideas about the theoretical problems of mysticism, the essential nature of it, and so on, are not accepted by many other theologians, but still they are well worthy of consideration and respect. His practical directions seem very sensible and excellent.

A mystic is defined as one who has infused contemplation, and infused contemplation as a perception of God or of the mysteries of faith which is beyond human powers. This perception is not miraculous as the vision the shepherds in Bethlehem received, as hearing a voice from heaven, or as a prophet's infused knowledge of future events. It is not necessarily altogether new knowledge, but it is a new way of knowing as the beatific vision is a new way of knowing.

In fact, infused contemplation is in the same order as beatific knowledge, but it lacks the clarity, extension, and permanence of the eternal vision.

In the natural order, some of our knowledge is proper, some analogous. We have proper knowledge of what we perceive through our senses. Of spiritual, suprasensible, and supernatural reality, such as, of God and of the mysteries of faith, we can have only analogous knowledge naturally. But supernaturally, through the mystical grace of infused contemplation, the favored soul receives more than that; it receives a proper, that is, a sort of immediate, experimental knowledge of the things of God. The definition of infused contemplation can therefore be stated: an experimental or at least quasi-experimental perception of God and of the divine mysteries. In simpler language, the mystic might be said to "sense," "touch," "experience" God.

In the beatific vision we shall see God face to face, we shall know God as we are known by Him. This description by St. Paul (I Cor. 13) is magnificent and clear, but he does not explain *how* the finite mind attains the infinite. Theologians have proposed theories, but all agree that the beatific vision is a mystery in the strict sense of the word. Infused contemplation presents a somewhat parallel case. A mystic is said to "experience" God, and theologians propose theories to explain this divine experience. Such investigation is challenging and serves to increase the awe of the searcher before the grandeur of the divine, but it does little to unveil the mystery of the divine operation. Father Hertling merely mentions a few of the theories and then quotes from his former colleague at the Gregorian University, the late Joseph de Guibert, S.J. "Many place the essence of infused contemplation in the soul's becoming directly and immediately conscious of the supernatural gifts which it has received from God, and in these gifts attaining God Himself and through them His presence and action in themselves. There is no immediate intuition of God but an intuition in a mirror, in some objective medium. . . . Nor must it be thought that the object of contemplation is not God Himself but only his gifts. For these gifts are not only a mirror or medium in which the soul attains God, not by a dialectic process or reasoning, but intuitively, as when I see an object in a mirror, my attention does not stop with the mirror but is wholly taken with the object that is seen in the mirror." (*Theologia Spiritualis Ascetica et Mystica*, 399, 401.)

Some Questions

Is the grace of infused contemplation ordinary or extraordinary, relatively rare or frequent? Do all have a vocation to it or only a few? Is infused contemplation the normal goal and crown of the spiritual life or not? There is a difference of opinion among theologians on these questions. In general, Father Hertling's position is that the grace of infused contemplation is extraordinary and relatively rare, that not all are called, and that it is not the crown and goal of the spiritual life. He is careful, however, to make proper distinctions on each question.

Is the grace of contemplation extraordinary? It is if understood simply as not customary. But it is not in the sense that it would be rash to wish it for oneself, to pray to receive such a grace, to prepare dispositions as occasion offers, as it would be imprudent to seek visions or the gifts of miracles.

Is it relatively rare? Those who deny that contemplation is relatively rare say that all who are in the state of grace possess it because it is the specific effect of the gifts of the Holy Ghost, which are infused with sanctifying grace. Since it seems contrary to experience that all in grace have infused contemplation, those who hold this opinion say that the contemplation in the imperfect is still below consciousness, and, as perfection increases, or as the soul is more and more freed from inordinate affections, the infused contemplation enters more and more into consciousness.

After agreeing that infused contemplation is an effect of the gifts, or rather that it is a special gift of the Holy Spirit, the author gives this refutation. Infused contemplation is an act of the intellect or, at least, it is to be considered in the category of actions and not of qualities or habits. Now, an unconscious act of the intellect, or an illumination of the mind that is not perceived, seems to be a contradiction. For this reason, it seems more correct to say that the gifts infused at the time of justification place in the soul a remote disposition to receive contemplation, but contemplation itself is had only when it enters into consciousness. It would not be necessary for the favored soul to know this reflectively, for he could have infused contemplation without knowing it was such, or knowing that it was something that others did not have. The point is, if it is perceived in no way, it is not present.

Are all called to contemplation or only some? This call can be compared to the call to perfection. There is a remote call for all, if

the reception of sanctifying grace with the gifts of the Holy Spirit is considered sufficient for such a vocation. The author denies a proximate vocation for all. God does not promise this grace to all who co-operate as well as they can with the grace they receive, for God does not lead all by the same way, nor does He want to. God can compensate for the absence of infused contemplation by giving other graces to help a man attain perfection. Of course, the man with infused contemplation will advance more easily and can more readily advance higher on the way of perfection.

The not-unrelated question of whether infused contemplation is the goal and crown of the spiritual life is answered in the same way. Perfection, or the goal of the spiritual life, is judged by the heroic virtue of a man rather than by his method of prayer. As said above, a man can attain perfection without contemplation. Contemplation, then, is rather a very efficacious means to reach the goal than the goal itself.

On the Value of Contemplation

The author steers a middle course between the two extremes found among spiritual directors. On the conservative side are the spiritual directors who fear infused contemplation in souls under their direction, are always afraid of illusions, and try severely the souls who may show signs of contemplative graces. On the over-enthusiastic side are those who would urge and persuade all novices and young religious that they already have or may soon expect infused contemplation. These men are often deceived by the theories spoken of above, such as the universal call to contemplation. Even the theologians do not understand these theories as some directors would wish to apply them. In this way they lead souls, as St. Theresa says, to intrude themselves into mystical paths where they carry on as fools.

On the other hand, infused contemplation is not as rare as many believe. The highest levels are very rare but not the lesser grades which are still true mystical states. It would not be too much to expect to find one or other true contemplative in a large religious community, and this not only among jubilarians. Nor need such religious be particularly conspicuous or necessarily revered as holy by all. When a spiritual director meets such a soul, he need not be filled with dismay. It is not too unusual or dangerous. Generally speaking, graces are not dangerous. Illusions appear when there is question of something other than contemplation itself, such as visions, revelations, supernatural commands. Of such phenomena

Father Hertling says: "I would not believe one in a hundred or even one in a thousand." It can happen that one believes he has infused contemplation when he only has affective prayer. But even this is not harmful if it has the effect of fostering the practice of virtue.

When the director investigates too much in these matters, introduces special trials, and especially when he talks too much about them, he may not only disturb but even cause the person he is directing to form too high an opinion of himself.

The effects of infused contemplation are very powerful and most desirable, especially when they occur frequently. Success in living a life of virtue depends on how thoroughly the interior life is penetrated with the truths of faith. A man will constantly practice heroic virtue only when he is completely penetrated with the truths so they hold sway in his heart and mind over all else. This interior state can be acquired with labor by ordinary means such as meditation, but it can be attained more quickly and efficaciously with the help of that special light sent from above. In an ordinary state, the truths of faith, known only analogously and not directly, have less psychological efficacy, and this must be renewed continually by unceasing labor. In infused contemplation, a man acquires a quasi-experimental knowledge of divine truths so that supernatural motives have the same or even greater cogency than natural ones.

There is real danger when a man leaves the ordinary way prematurely and on his own, thinking he already has contemplation when he does not have it. This happens especially when he assumes privileges. True mystics do not have "privileges." Such a one hears that contemplatives find discursive meditation difficult and, in time, impossible, and mistakenly thinks he is a mystic when, because of sloth or lack of training, he finds no delight in mental prayer and does not make any progress. Infused contemplation is not attained by leaving off meditation; this would rather cut short any hope whatever of acquiring it. Since even authentic mystics are not always illumined by contemplation, they must in the intervening time return tirelessly to ordinary ways of prayer.

Again, an immature religious hears that contemplatives are under the direction of the Holy Spirit, as though contemplation would act as a spiritual director, and therefore thinks that he can now act freely and without the counsels of older men. These illusions and dangers do not rise from contemplation itself, but from the error of those who do not have it. It can be seen that out-of-season

admonitions that all are called and must tend to contemplation could do more harm than good.

Conditions and Dispositions

Since contemplation is a gratuitous gift of God, it is not easy to determine the conditions or dispositions that would be more favorable to the reception of this grace. The best *natural* dispositions for infused contemplation would seem to be a clear mind, seriousness of purpose, and a simplicity or harmony of character. Contrary dispositions would be genius and a highly imaginative or emotional nature. Too much versatility and talkativeness would also seem to be hindrances. In general, mystics are not reformers, innovators who blaze new trails, or critics. A youthful exuberance would also seem unfavorable. A maturer age (after 40 or 50) and a more tranquil outlook are required. Ordinarily, mystics are men with few ideas, but these are sublime ones. Sometimes their writings tend to be monotonous, continually presenting the same round of thought in the same style. Universal spirits such as St. Bernard and St. Theresa of Avila are the exceptions rather than the type of the true mystics.

The study of mystical theology, association with mystics, and reading their books does not help directly. It can help indirectly by stirring up interest in the study of the things of the spirit. Infused contemplation is not "contagious." There is no such thing as a mystical movement in the Catholic Church. Collective mysticism is almost certainly a sign of false mysticism.

The best *developed* dispositions for infused contemplation are magnanimity, the spirit of sacrifice, separation from the world, self-denial, and an intense application to prayer. Without the greatest diligence in cultivating mental prayer, persevered in over the years, there is hardly any hope of attaining to contemplation. The need for chastity and mortification is clear from the examples of the saints. As it is the best way to sanctity, so the religious life provides the most suitable form of life for the cultivation of a life of prayer. Contemplative orders are particularly adapted to help their members attain this higher state of prayer. It is not going too far to see in a vocation to a contemplative order a proximate vocation to infused contemplation. Still, the member of a contemplative order who does not have this contemplation is not on that account a poor religious, for the purpose of the religious life is always Christian perfection, which can be had without contemplation. But even those who live an active life dedicated to works of charity for others can attain contemplation, as is attested frequently in the lives of missionaries.

Xavier the Missionary

J. J. Deeney, S.J.

ALTHOUGH more than ten years elapsed from the time Xavier landed in India on May 6, 1542, until his death on December 3, 1552, less than four years and ten months were spent in the Indian phase of his apostolate, and even this time was very much broken up by movements from one place to another. The field in which he worked longest was the Tamil-speaking sections along the Fishery Coast and the southern coast of Travancore, and even there his stays totalled less than two years and were spread over a coastline considerably more than a hundred miles long. Making liberal allowances we can admit that Xavier may have spent seventeen months in Goa, but these months were divided over the whole ten years of his stay in the East, and much of the time here was spent in working with the Portuguese and in administrative work. The time Xavier spent in moving from one part of India to another, usually by sea, certainly totalled up to many weeks and probably months. The remaining time includes stays in Cochin (at least seven different times), Quilon, Bassein, Negapatam, and Mylapore. We must remember too that Xavier's work in Goa and the coastal towns of the Portuguese was much different from that among the Tamils of the south.

Yet in spite of such a short-lived and diversified apostolate Xavier was to become the "Apostle of the Indies," and to be known and revered as such throughout the world. Few saints are better known and loved than Saint Francis Xavier, and no country is more closely associated with the name of Xavier than India. How did Xavier merit such a close association with India in these few years of work in our country?

Since Xavier's most typical missionary work was in the South, we will first consider his work done there. In late October of the year 1542 Xavier arrived on the Fishery Coast as the only priest among twenty thousand recently baptized Paravas in desperate need of religious instruction and speaking a language which he did not know. He set to work energetically: studying the language, instructing the people, and baptizing their children.

In a country where the birth-rate is high and life-expectancy is

low, we can easily imagine that the unbaptized children who had been born since the priest was last present among the Paravas numbered at least four or five thousand, for it is not likely that the uninstructed Paravas baptized their children. Besides this, Xavier baptized many dying babies of pagan parents; in one letter he tells us that he baptized over one thousand babies who died soon afterwards. These facts alone would explain Xavier's great preoccupation with baptisms, which is reflected in his letters. However, he also baptized great numbers of pagan adults, first of all on the Fishery Coast where he tells us his arm often became tired from baptizing new converts to the faith; and finally in Travancore where he himself testifies that he baptized ten thousand in one month among a people who had never before been introduced to Christianity.

It is true that Xavier did not require a prolonged catechumenate prior to baptizing, and that his "quick" baptisms of pagan adults would surprise us of a more exacting age, but we must realize the circumstances in which Xavier worked. When he came to the Fishery Coast he was confronted with the immense task of instructing twenty thousand new Christians, baptizing their children, and gaining new converts. Necessarily the instructions had to be on a limited scale. The people were uneducated and Xavier had to rely for the far greater part on formulas memorized in probably defective Tamil. To bring new converts to the same low level of instruction with the rest would not take much time. Xavier just had to keep working, trusting in God, begging for more helpers so that he could raise the level of all, old and new Christians, and at least he had the consolation of knowing that those who died had been baptized. He could be fairly sure of the stability of his new converts. The opportunism which had led the greater number of these people to the faith would be a strong inducement for all of them to remain Christians, for this would be their surest guarantee of protection against the Muslims. Meanwhile Xavier would work hard to supernaturalize their motivation and deepen their religious knowledge and their life of grace.

The whole movement among the fishermen of Travancore is but an application on a grand scale of the same attitudes. Xavier had a sudden opening, an invitation from a grateful local king to enter his territory and work among the fishermen who lived along the coast. Xavier seized the opportunity and went swiftly from village to village briefly instructing and baptizing the people before

the moment would pass; already he had some help on the Fishery Coast when this new opportunity presented itself, and he was confident that new recruits for the mission would soon arrive from Europe. These would have to consolidate the work. A modern missionary would perhaps be more cautious, and even some of his fellow missionaries held a stricter view. Surely one element which we cannot exclude in Xavier's case is the prompting of divine grace, and we have no greater proof of this than the strong Catholic faith which still exists among these peoples.

Xavier's work in Goa and the Portuguese centres was cast in a different mould, but was no less taxing on his energies. The Goa of Xavier's day was far from being a model of strong religious life. Many of the Portuguese were soldiers of fortune away from the type of family life that might promote even a modicum of decency. For their own sake of course these souls were important to Xavier; moreover, he saw that unless the life of the Portuguese presented a favourable picture of Christianity, the Indians would have no interest in it. So a large amount of Xavier's attention was given to the Portuguese, preaching to them, hearing their confessions, visiting the sick and those in prison, using every means of personal contact by which he thought he could bring individuals around to a better way of living. But the Indians were in no way neglected, and Xavier frequently put aside special time for them, and considered it his greatest glory when he could find time to be with their children. In all these activities Xavier followed a very exacting time schedule. We know from the eloquent testimonies of Xavier's contemporaries that his presence infused a renewed spirit into the city of Goa.

In all fields of his activity Xavier's form of apostolate was starkly direct. He could not afford to spend his time producing plays or organizing boys' ball clubs; there was too much to be done. Rather he approached the people immediately on a highly spiritual level. He tried to imbue everyone he contacted with a sense of the importance of the part they must play in the work of the apostolate. He considered the children ideal co-apostles, and frequently mentions working through their instrumentality. His letters to the King of Portugal and to the local officials are fervent pleas that they may do all they can to eradicate the abuses which are such a hindrance to the work, and that they may render every positive help they can. In his numerous letters to his fellow Jesuits working in India he constantly guides and encourages them, and we know from the testimony of

these Jesuits that his personal contact was a source of great inspiration to all of them. Even the letters which Xavier sent back to his companions in Europe produced great good for the work of the mission in India, for each new letter was eagerly sought and widely circulated in the Jesuit colleges, and they captured young imaginations and set generous hearts on fire. Thus besides what Xavier did himself in ministering to the good of souls, he gave a tremendous impetus to the work in India by imparting to others some of the warmth of the flame that burned within him.

But isn't there a negative side of Xavier's work in India which we should not overlook if our picture is to be complete? It is very likely that the modern missiologist would not always find in Xavier's life the best exemplar of present-day mission theory. We find in Xavier's life no serious attempt at a sympathetic approach to the cultural life of the India of his day, nor do we see signs of his taking those means of adapting his ways to the ways of the people such as would later prove so effective in De Nobili's apostolate. Xavier occasionally met Brahmins, but from the start he brands them as being "as perverse and wicked a set as can anywhere be found," and when he had one long talk about Indian religion with a learned Brahmin, he considered the fruits of the discussion not worth recording. Xavier knew that Indian literature is largely contained in a "sacred language," but there is no indication that Xavier ever considered learning this language. The fact that he started to use the vernaculars immediately is surely a strong point in his favour, but we have indications in Xavier's letters that his knowledge of the vernaculars was quite limited. After a year and a half of the two years spent in the South where Tamil was spoken, Xavier wrote, "I am among these people without an interpreter. Antonio is sick at Manapar, and Rodrigo and Antonio (a different one) are my interpreters. Thus you can imagine the life I lead, and the sermons I give, since they do not understand me, nor do I understand them. And you can imagine my efforts to talk with these people!" (29 Aug. 1544).

Also as we read Xavier's letters we feel that he did not seem to realize the importance, or at least the feasibility, of influencing the lower classes of India through the intelligentsia. His own apostolate was carried on almost entirely among people of lower class, which can be explained perhaps, but it is harder to explain the fact that in his letters to Europe he regularly minimized learning as a requisite

for the new missionary to India.

Moreover, not only did Xavier fail to take positive means to identify himself with the cultural life of India, but on the contrary Xavier, as we see him in his letters, is thoroughly identified with the Portuguese; he was in continuous correspondence with King John III of Portugal, and with the local officials, and had constant recourse to the Portuguese for financial, legislative, and even military aid, nor was he slow to let this be known. He also required that all the new missionaries who did not know Portuguese should learn it immediately upon coming to India.

These might be considered limitations in Xavier's approach, but we must remember the sphere of action in which Divine Providence set Xavier's efforts in India. Since Xavier's apostolate was either among the usually extremely poor fishermen or else in cities within the sphere of Portuguese influence, it is natural that his attitudes should be largely fashioned by these environments. In the South he was absorbed in work for a people who were in constant danger of attacks, and for the sake of his people he had to be in close harmony with the Portuguese. In the coastal cities controlled by the Portuguese he had no other choice. Portuguese power would intrude itself whether Xavier wanted it or not. Actually much of Xavier's intervention with the Portuguese authorities was exerted in order to keep the Portuguese from hindering his work. Also we must realize that Xavier lived at a time when Church and State were still very closely linked together, for good and for evil, and that he was working in a sphere where the State was actually willing to do much to aid the spread of religion, so it is natural that he availed himself of this aid as much as he could.

This can explain Xavier's failure to adapt his ways to a more typically Indian society. It explains his failure to consider learning as a necessary requisite for the new missionary. The apostolate of the Fishery Coast and along the southern coasts of Travancore required practical men of robust health and solid virtue; for the sea-towns controlled by the Portuguese he required good preachers also, apparently mostly for the benefit of the Portuguese, who were, for the greater part, not so much in need of priests who could explain the fine points of dogma, as of priests who could shock them out of their attachment to sin.

This brief description of Xavier's works helps us understand something of the accomplishments of Xavier, and also something of

the limitations in his techniques, but it does not show us positively the tremendous force which was Xavier. This can be gotten only by a direct personal study of Xavier, the man, the Saint. Happily it is a study to which we have often applied our minds and hearts.

Xavier is above all a man entirely dedicated to God and absorbed in the work of winning souls to God's love and life. Every line of his letters breathes this whole-soul absorption; nothing else matters; there is never a thought of his comfort nor of rest; always the work to be done; He is a man of intense activity, but the action never gets in the way of his deep union with God. His trust in God is unbounded; he fears only not to trust. Grace and nature gave him a heart with a great capacity for loving his fellowmen, and gave him great powers in influencing his fellowmen.

Indeed, although Xavier may not have made much contact with the higher cultural elements in India, he certainly showed forth qualities which appealed strongly to all that was finest and typically Indian in those among whom he worked. For Xavier radiated forth a spirit of profound union with God and of utter poverty and detachment such as none of the Indian holy men could equal, and Xavier's deep sympathy for his people and willingness to expend himself in their behalf was something unknown to their holy men, but appealing no less strongly on that account to the hearts of his people.

Summer Sessions

At Marquette University, Father Gerald Kelly, S.J., will conduct a 5-day institute on Medico-Moral Problems, June 15-19. This institute, which covers all the provisions of the Catholic Hospital code, is for chaplains, Sisters, and other hospital personnel. Also, this summer Marquette will inaugurate a program of studies leading to a degree of Master of Arts in theology. The program extends through five summers, and provides two plans for the Master's degree: one including a thesis, the other without a thesis. The introductory courses will be given in 1953, June 22-July 31, by Fathers Augustine Ellard, S.J., and Cyril Vollert, S.J. Among those who will conduct courses in subsequent years are: Fathers Cyril P. Donohue, S.J., Gerald Ellard, S.J., Gerald Kelly, S.J., and Gerald F. Van

Ackeren, S.J. For further information write to: Rev. Eugene H. Kessler, S.J., Marquette University, Milwaukee 3, Wisconsin.

The Institute for Religious at College Misericordia, Dallas, Pennsylvania (a three-year summer course of twelve days in canon law and ascetical theology for Sisters), will be held this year August 19-30. This is the first year in the triennial course. The course in canon law is given by the Reverend Joseph F. Gallen, S.J., that in ascetical theology by the Reverend Daniel J. M. Callahan, S.J., both of Woodstock College, Woodstock, Maryland. The registration is restricted to higher superiors, their councilors, mistresses of novices, and those in similar positions. Applications are to be addressed to Rev. Joseph F. Gallen, S.J., Woodstock College, Woodstock, Md.

For Your Information

Scholarships for Librarians

Marywood College, an ALA accredited library school, will offer three scholarships in librarianship for 1953-54 to graduates of approved colleges. Two of these scholarships are full tuition, \$450, and the third, \$350. The course of study for which these scholarships are available leads to the Master of Arts in Librarianship. They are competitive and are based on scholarship and background. Deadline for application is May 1. Address: Marywood College, Department of Librarianship, Scranton 2, Pa.

Futuramic Convention

A Futuramic Convention will be held at Central Catholic High School, Canton, Ohio, on March 31 and April 1, 1953. Religious orders, colleges, business, industry, and branches of the service are invited to participate. Those interested can write for more information to Futuramic Convention Headquarters, Central Catholic High School, 4824 Tuscarawas Street, West, Canton 8, Ohio.

Transparencies for Vocational Project

A priest, working on a project to foster interest in vocations to the Sisterhood, is anxious to contact any priest or Sister who has a selection of 35 mm color transparencies depicting the everyday life of the Sister in the novitiate, the convent, the school and hospital, and in the missions at home and abroad. Write to: Fr. B. Megannety, O.M.I., St. Patrick's College, Ottawa, Ontario, Canada.

Divided Attention

P. De Letter, S.J.

ONE of the most common forms of inattention during prayer is divided attention. Who does not know from experience what this means? We go to pray and sincerely try to apply ourselves to prayer. We pray the beads or the Divine Office, make our meditation, say or hear Mass. But while the deliberate application of our mind goes to and stays on the prayer, another half of our mind, subconsciously or half-deliberately, is taken up with thoughts completely foreign to our prayer. Our interest, worry, preoccupation, our plans for the day or the week, are at the back of our minds, struggling to come to the fore and divert our attention. Even when we do not wilfully give in, but strive as best we can, the play of the unwanted thoughts and images carries on in the background of our mind like another actor on a second stage.

The "intruder" succeeds at times in drawing our attention away from prayer and lessening our application by fifty per cent or more. The resulting prayer looks superficial and shallow. Our mind and heart seem to have little grip on the subject of our meditation. Prayer is not exactly mere lip service. We still give a half-hearted advertence to the matter of our meditation. But neither vocal nor mental prayer is thorough, satisfactory. They do not occupy us fully. No wonder we feel small and draw little profit from them. Could it be otherwise when our prayer is half-hearted? Can nothing be done? Is there little hope that some day, with the help of His grace, things may improve?

Human minds are naturally fickle and prone to divide attention among many objects. This is particularly true when they are attracted to things other than uninteresting duty. But what makes matters worse is that we *train* ourselves to divide our attention. The inevitable amount of routine occupation, both spiritual and temporal, found in regular life actually fosters this division. Besides, the advice of spiritual authors often tends to emphasize this training for a "double life." Some routine work develops a mechanical way of acting which demands and generally takes little attention. Without allowing itself to slip into inattention that harms the work, the mind can pursue a different train of thought on its own. How many ideas originate in this twilight zone! While we are performing routine

tasks, our real interest follows up its own speculations.

In regular community life, moreover, we are positively encouraged to divide our attention. When we do manual work, we are to keep our mind occupied with spiritual thoughts that can keep us united with God. When at meals, we are not to be too much engrossed with the material occupation but "to let the soul have her food" in the reading at table or in pious reflections. We are definitely asked to train ourselves to divided attention.

Nor is this practice to be confined to exterior occupations. When reciting our rosary or saying the Office, there is no need to try to pay attention to every word. While saying the Hail Marys, we are to reflect either on the mystery, on the person to whom we pray, or on our special intention. While reciting a psalm, we need not follow the meaning of every word (who could do that?), but we may keep our attention on its main idea or on some striking phrase or thought. In that manner we expressly foster, in our very prayer, a psychology of divided attention. Is it surprising that something similar happens when we do not look for it and wish to give ourselves fully to prayer. After developing the habit of dividing our attention, both outside of and during prayer, we must not be surprised to find the habit coming into play even when we are not planning on it.

Obviously, divided attention is not all wrong. We cannot help dividing our attention. A spiritual life that is not confined to chapel or prie-dieu but penetrates into our day's work is not possible without it. The spiritual advice we are given about attention in spiritual and temporal duties is certainly right. We do well in following it. There is nothing wrong with that divided attention which we foster deliberately. It is a means of saturating our action in contemplation, of making our vocal prayer approach ever closer to mental prayer.

It is a fact, nevertheless, that the habit of deliberately dividing our attention is not without harmful consequences. We suffer from these when we turn our minds to set periods of prayer. The habit is prone to act in an indeliberate manner. Such is the mechanism of every habit or second nature. This may evidently hinder our purposeful action. Trained to divide their application, our minds often do so spontaneously just when we wish to concentrate on one subject. A special effort is required to counteract this natural and developed propensity.

To know the factors that favor the indeliberate activity of the divided-attention habit is the first step we can take to oppose them

effectively and neutralize their influence. These may be divided into three groups: affections that occupy one's emotional powers, such as, desire and hope, fear and anxiety; thoughts and memories steeped in emotional content; new sense-perceptions which we are permitting or seeking here and now. These are factors to be reckoned with.

The shallowness of prayer that is caused by the habit of divided attention cannot be remedied completely. There is no need to attempt the impossible. To prevent every surprise of divided attention would require a vigilance so sustained that it could not be demanded in our every day duties. The power of the habit can be lessened and controlled, but the habit itself can hardly be rooted out altogether. We can go far in learning to control its spontaneous activity by following the wise rules given by the masters of Catholic spirituality.

Our emotions, desires, hopes, anxieties, fears are among the chief causes of the thoughts and images that disturb our prayer. A two-fold effort can check the noxious action of these worries and preoccupations. First is the long-range strategy. By personal effort and with the help of grace we can train ourselves to control our emotions. We can prevent them from upsetting our peace of soul. The measure of success in this effort varies for different temperaments, characters, and graces. Some are easily excited, preoccupied, worried. Others can take things more evenly. Not all have the same will power. Not all receive the same graces. But those called to a state of perfection or to the priesthood should possess this self-control to a marked degree; this is part of the vocational fitness and they are in a position to increase it steadily. This self-mastery and habitual peace of mind is nothing else than the remote preparation for prayer which spiritual authors, without exception, recommend.

Secondly, spiritual authorities also insist on immediate preparation. This consists in arranging for a psychological transition-stage from exterior occupations to prayer. This transition must be gradual. It must allow a peaceful and organic switch-over from the one to the other. It may not be mechanical. Our psychological make-up is such that sudden transitions commanded by sheer will power or whim rarely succeed. What occupied the mind before prayer stays on and continues to hold us half-consciously. We must allow the hold to decline gradually. Before prayer we must give our mind and heart a chance to shift from what occupied them before, and to turn peacefully but definitely to prayer. To make this move effective, motivation is important. We may find motives by asking

the traditional preparatory questions: "What am I about to do?" "To Whom am I going to speak?" The better we manage this transition, the greater the chance for success in forestalling divided attention.

The same twofold effort for remote and immediate preparation helps to reduce the harmful influence of the thoughts and memories steeped in emotional content that stay on in the mind during prayer. They are reduced as a cause of distraction by habitual union with God, habitual self-control, and a determined immediate preparation for prayer. The third source of divided attention is easier to "dry up." It is what we see and hear around us during prayer. To allow the eyes and ears to prey for new sensations is evidently looking for trouble. Why invite images to enter when they have to be dismissed at once? A suitable place for prayer should eliminate most divided attention from this source.

It may happen that remote and proximate preparation for prayer meet with only partial success, for instance, on occasions of marked emotional disturbance, whether of great joy or of great anxiety. When we have been half-hearted in our effort and are paying the price in half-distracted prayer, can we still do something? Can we go against distractions and salvage a little of our prayer?

A condition for success is to notice the distraction and to desire to overcome it. We are able to notice it, for our mind is not fully taken up by the distracting thoughts. We can also desire to remedy the situation. Our very dissatisfaction is a first step towards improvement. With the help of grace we can rouse ourselves to effective volition. The following considerations might prove of help in controlling and counteracting divided attention.

A first means is to arouse a desire for real prayer, for real union with God. We can desire, or at least desire to desire, this deeper contact with God. We can express this desire by asking for grace. Unless we really wish to pray, we are not likely to make the needed effort. In prayer, our effort and God's grace go hand in hand. The desire must be rooted in the awareness of our need for contact with God who is our strength and happiness. A life dedicated to God has no meaning without real union with Him. The awareness of what we are and do should excite a genuine desire of actual union with God. Aided by grace, this desire should grow strong enough to unsaddle distracting affections.

This will not always succeed. Our worries may be too pervading

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and penetrating. When it fails, it might be useful to pray about our distractions. One way of unifying divided attention is to bring the troublesome care to the fore and to center our attention on it under God's eyes. We can prayerfully reflect before God on what worries us, on our plans and ideas, hopes and apprehensions, and entrust these to His Providence. What can be better than this? When we beg Him to enable us to do what He demands, our very worries may unite us closer to Him in genuine prayer. This use of our distractions is not without danger. Unless we be fully sincere about exploiting them, we may be led into far-away considerations and forget about prayer. But if we are sincere, and if our first effort in tackling distracting worries has failed, there is a good chance that this second means may prove more helpful. At any rate, this prayer will likely be better than a half-distracted and desireless resignation.

Lastly, we can insist on the self-surrender we make in prayer. Even under surface inattention this can be genuine. In spite of some unwanted and repelled wandering of the mind, prayer can really be a raising of the heart to God. Prayer indeed is more a matter of intention than of attention. Attention, of course, is always required, but the intention of surrendering to God is the heart of prayer. When this is thorough, distracting thoughts easily lose their interest and their grip. Let self-surrender be sincere: shall we not be straightforward in setting aside what does not tally with it? Passing and unaccepted wandering of the mind does not seriously break our contact with God. And the more pervading our surrender, the rarer also and less lasting our distractions.

This last consideration suggests the radical remedy for divided attention in prayer. But it is not a quick device or a palliative for a passing ill. It is a whole attitude of life. Our minds will easily concentrate on God in prayer when our lives are centered in Him, when He is our all-embracing love and "worry." Then other worries and preoccupations shrink into unimportance. They lose their hold on our minds and hearts. The more we grow in that one love, the higher we rise above temporal occupations. That growth is the work of a lifetime. In its unfinished stages we are likely to experience the trouble of divided attention in prayer now and again. No grave harm will come from it if we sincerely keep up the struggle. There are no magic or mechanical devices to rid us of this evil. It is the simplicity and unity of one Love which must rule our lives that will also bring unity and stability to our naturally wandering minds.

The Eucharistic Fast

APOSTOLIC CONSTITUTION OF HIS HOLINESS POPE PIUS XII
ON LEGISLATION TO BE OBSERVED REGARDING
THE EUCHARISTIC FAST.

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD
FOR AN EVERLASTING REMEMBRANCE

CHIRST Our Lord, on the "night in which He was betrayed" (I Cor. 11:23), when for the last time He celebrated the Pasch of the Old Law, took bread and, giving thanks, broke and gave it to His disciples after the supper was finished (cf. Luke 22:20), saying: "This is My body which shall be delivered for you" (I Cor. 11:24). In the same way He handed the chalice to them, with the words: "This is My blood of the New Testament, which shall be shed for many" (Matt. 26:28); and He added: "This do for the commemoration of Me" (cf. I Cor. 11:24 f.).

These passages of Sacred Scripture clearly show that our Divine Redeemer wished to substitute, in place of that last celebration of the Passover in which a lamb was eaten according to the Hebrew rite, a new Pasch that would endure until the end of time. This is the Pasch in which we eat the Immaculate Lamb that was immolated for the life of the world. Thus the new Pasch of the New Law brought the ancient Passover to an end, and truth dispelled shadow (cf. the hymn *Lauda Sion* in the Roman Missal).

The relation between the two suppers was designed to indicate the transition from the ancient Pasch to the new. Accordingly, we can easily see why the Church, in renewing the Eucharistic Sacrifice to commemorate our Divine Redeemer as He had commanded, could relinquish the conventions prevailing at the older Love Feast and introduce the practice of the Eucharistic fast.

From the earliest times the custom developed of distributing the Eucharist to the faithful who were fasting (cf. Benedict XIV, *De Synodo diocesana*, VI, cap. 8, no. 10). Toward the end of the fourth century fasting was prescribed in a number of Councils for those who were to celebrate the Eucharistic Sacrifice. Thus in the year 393 the Council of Hippo decreed: "The Sacrament of the Altar shall not be celebrated except by persons who are fasting"

(Conc. Hipp., can. 28: Mansi, III, 923). Not long after, in the year 397, the same prescription, phrased in the very same words, was issued by the Third Council of Carthage (Conc. Carthag. III, cap. 29: Mansi, III, 885). By the beginning of the fifth century this practice was quite universal and could be said to be immemorial. Hence St. Augustine asserts that the Holy Eucharist is always received by persons who are fasting and that this usage is observed throughout the whole world (cf. St. Augustine, Epist. 54, *Ad Ianuarium*, cap. 6: Migne, *PL*, XXXIII, 203).

Undoubtedly this practice was based on very weighty reasons. Among them may be mentioned, first of all, the situation deplored by the Apostle of the Gentiles in connection with the fraternal Love Feast of the Christians (cf. I Cor. 11:21 ff.). Abstinence from food and drink is in accord with the deep reverence we owe to the supreme majesty of Jesus Christ when we come to receive Him hidden under the Eucharistic veil. Moreover, when we consume His precious body and blood before we partake of any other food, we give clear evidence of our conviction that this is the first and most excellent nourishment of all, a refreshment that sustains our very souls and increases their holiness. With good reason, then, St. Augustine reminds us: "It has pleased the Holy Spirit that, in honor of so great a sacrament, the Lord's body should enter the mouth of a Christian before food of any other kind" (*St. Augustine, loc. cit.*).

The Eucharistic fast not only pays a tribute of honor due to our Divine Redeemer, but also fosters our devotion. Therefore it can help to increase the salutary fruits of holiness which Christ, the source and author of all good, desires us, who have been enriched with His grace, to bring forth.

Besides, everyone who has had experience of the laws of human nature knows that when the body is not sluggish with food, the mind is aroused to greater activity and is inflamed to meditate more fervently on that hidden and sublime mystery which unfolds within the temple of the soul, to the growth of divine love.

The importance which the Church attaches to the observance of the Eucharistic fast can also be gathered from the gravity of the penalties imposed for its violation. The Seventh Council of Toledo, in the year 641, threatened with excommunication anyone who would offer the Holy Sacrifice after having broken his fast (Conc. Tolestanum VII, cap. 2: Mansi, X, 768). In the year 572 the Third Council of Braga (Conc. Bracarense III, can. 10: Mansi, IX, 841),

and in 585 the Second Council of Macon (Conc. Matisconense II, can. 6: Mansi, IX, 952) had previously decreed that anyone who incurred this guilt should be deposed from office and deprived of his dignities.

As the centuries rolled on, however, careful attention was paid to the consideration that expediency sometimes required, because of special circumstances, the introduction of some measure of mitigation into the law of fasting as it affected the faithful. Thus in the year 1415 the Council of Constance, after reaffirming the venerable law, added a modification: "The authority of the sacred canons and the praiseworthy customs approved by the Church have prescribed and do now prescribe that the Holy Sacrifice should not be offered after the celebrant has taken food, and that Holy Communion should not be received by the faithful who are not fasting, except in the case of illness or of some other grave reason provided for by law or granted by ecclesiastical superiors" (Conc. Constantiae, sess. XIII: Mansi, XXVII, 727).

We have desired to recall these enactments to mind that all may understand that We, although granting not a few faculties and permissions regarding this matter in view of the new conditions arising from the changing times, still intend by the present Apostolic Letter to retain in full force the law and usage respecting the Eucharistic fast. We also wish to remind those who are able to observe the law that they must continue to do so carefully. Consequently only they who need these concessions may avail themselves of the same according to the measure of their need.

We are filled with joy—and We are glad to express Our satisfaction here, if only briefly—when We perceive that devotion to the Blessed Sacrament is increasing day by day in the souls of Christ's faithful as well as in the splendor surrounding divine worship. This fact emerges whenever the people gather for public congresses. The paternal directives of Sovereign Pontiffs have undoubtedly contributed much to the present happy state of affairs. This is particularly true of Blessed Pius X, who called on all to revive the ancient usage of the Church and urged them to receive the Bread of Angels very frequently, even daily if possible (S. Congr. Concilii, Decree *Sacra Tridentina Synodus*, Dec. 20, 1905: *Acta S. Sedis*, XXXVIII, 400 ff.). At the same time he invited children to this heavenly Food, and wisely declared that the precept of sacramental confession and of Holy Communion extends to all without exception who have

attained the use of reason (S. Congr. de Sacramentis, Decree *Quam singulari*, Aug. 8, 1910: *Acta Apostolicae Sedis*, II, 577 ff.). This prescription was later confirmed by Canon Law (C. I. C., canon 863; cf. canon 854, § 5). In generous and willing response to the desires of the Sovereign Pontiffs, the faithful have been receiving Holy Communion in ever greater numbers. May this hunger for the heavenly Bread and the thirst for the divine Blood burn ardently in the hearts of all men, whatever their age or social condition may be!

Yet allowance must be made for the fact that the extraordinary circumstances of the times we live in have introduced many modifications into the habits of society and the activities of our workaday life. Consequently serious difficulties may arise to prevent people from participating in the divine mysteries, if the law of Eucharistic fast should have to be kept by all with the strictness that has prevailed up to the present time.

In the first place, priests in our day, owing to insufficient numbers, are clearly unequal to the task of dealing with the constantly growing needs of Christians. On Sundays and holydays, particularly, they are often overburdened with work. They have to offer the Eucharistic Sacrifice at a late hour, and not rarely twice or even three times the same day. They are frequently obliged to travel a considerable distance that large portions of their flocks may not be deprived of Holy Mass. Apostolic toil of this exhausting kind unquestionably undermines the health of our clergy. The difficulty mounts when we reflect that, besides celebrating Mass and explaining the Gospel, they have to hear confessions, teach catechism, and take care of the manifold other duties of their ministry which is more exacting and laborious than ever before. In addition to all this, they must prepare and adopt measures to repel the relentless attacks that in our day are craftily and savagely launched on many fronts against God and His Church.

But Our thoughts and Our heart go out most of all to those who are laboring in distant lands far from their native soil, because they have nobly answered the invitation and command of the divine Master: "Going, therefore, teach ye all nations" (Matt. 28:19). We have in mind the heralds of the Gospel. They endure the most crushing burdens and overcome every imaginable obstacle in their travels, with no other ambition than to wear themselves out that the light of the Christian religion may dawn for all men, and that their flocks, many of them but recently received into the Catholic faith,

may be fed with the Bread of Angels which nourishes virtue and re-kindles love.

A similar situation arises among those Catholics who live in many of the districts committed to the charge of missionaries or in other places that lack the services of a resident priest. They have to wait hour after hour until a priest arrives that they may assist at the Eucharistic Sacrifice and receive Holy Communion.

Furthermore, with the development of machinery in various industries, countless workers employed in factories, transportation, shipping, or other public utilities, are occupied day and night in alternate shifts. The exhausting nature of their work may compel them to take periodic nourishment to restore their energies, with the result that they are unable to observe the Eucharistic fast and hence are kept away from Holy Communion.

Mothers of families, likewise, are often unable to go to Holy Communion until they have finished their household duties. Such tasks usually require many hours of hard work.

Again, the case of school children presents a problem. Many boys and girls are eager to take advantage of the divine invitation: "Suffer the little children to come unto Me" (Mark 10:14). They put all their trust in Him "who feedeth among the lilies" (Cant. 2:16; 6:2), knowing that He will guard the purity of their souls against the temptations which assail youth and will protect the innocence of their lives from the snares which the world sets to trap them. But at times it is extremely difficult to arrange to go to church and receive Holy Communion, and after that to return home for the breakfast they need before setting out for school.

Another matter of frequent occurrence today is that large numbers of people cross from place to place during the afternoon hours to be present at religious functions or to attend meetings on social questions. If permission were given on such occasions to offer the Holy Sacrifice, which is the living fountain of divine grace and inspires wills to desire growth in virtue, there is no doubt that all could draw upon this source of strength to think and act in a thoroughly Christian manner and to obey just laws.

These specific considerations may well be augmented by others of a more general kind. Although the science of medicine and the study of hygiene have made enormous progress and have contributed greatly to the reduction of mortality, especially among the young, conditions of life at the present time and the hardships brought on

by the frightful wars of our century have seriously impaired bodily constitutions and public health.

For these reasons, and especially for the purpose of promoting reawakened devotion toward the Eucharist, numerous bishops of various nationalities have requested, in official letters, that the law of fast might be somewhat mitigated. The Apostolic See had previously shown itself favorably disposed in this regard by granting special faculties and dispensations both to priests and to the faithful. As an example of such concessions, the Decree entitled *Post Editum* may be mentioned; it was issued by the Sacred Congregation of the Council, December 7, 1906, for the benefit of the sick (*Acta S. Sedis*, XXXIX, 603 ff.). Another is the Letter of May 22, 1923, sent by the Sacred Congregation of the Holy Office to local Ordinaries in favor of priests (S.S. Congregationis S. Officii Litterae locorum Ordinariis datae super ieunio eucharistico ante Missam: *Acta Ap. Sedis*, XV, 151 ff.).

In these latter times, the petitions of the bishops have become more frequent and urgent. Likewise the faculties granted have been more liberal, particularly those that were conferred because of war conditions. All this clearly discloses the existence of new, serious, continuing, and widely prevailing reasons which, in the diversified circumstances brought to light, render the celebration of the Holy Sacrifice by priests and the reception of Communion by the faithful exceedingly difficult, if the law of fasting has to be observed.

Accordingly, to alleviate these grave hardships and inconveniences, and to eliminate the possibility of inconsistent practice to which the variety of indults previously granted may lead, We deem it necessary to mitigate the legislation governing the Eucharistic fast to such an extent that all may be able more easily to fulfill the law as perfectly as possible, in view of particular circumstances of time, place, and person. By issuing this decree, We trust that We may contribute substantially to the growth of Eucharistic devotion, and thus more effectively persuade and induce all to share in the Angelic Banquet. This will surely redound to the glory of God and will enhance the holiness of the Mystical Body of Christ.

By our Apostolic authority, therefore, we enact and decree the following:

I. The law of Eucharistic fast, to be observed from midnight, continues in force for all those who do not come under the special

conditions which We shall set forth in this Apostolic Constitution. In the future, however, this general principle, valid for all alike, whether priests or faithful, shall prevail: plain water does not break the Eucharistic fast.

II. Those who are ill, even though not confined to bed, may, on the advice of a prudent confessor, take something in the form of drink or of true medicine; but alcoholic beverages are excluded. The same faculty is granted to priests who are ill yet desire to celebrate Mass.

III. Priests who are to offer the Holy Sacrifice at a late hour or after onerous work of the sacred ministry or after a long journey, may take something in the form of drink, exclusive of alcoholic beverages. However, they must abstain from such refreshment for the period of at least one hour before they celebrate Mass.

IV. Priests who celebrate Mass twice or three times the same day may consume the ablutions at each Mass. In such cases, however, the ablutions must be restricted to water alone, and must not include wine.

V. Likewise the faithful, even though they are not ill, who are unable to observe a complete fast until the time of Communion, because of some grave inconvenience—that is, because of fatiguing work, or the lateness of the hour at which alone they can receive the Holy Eucharist, or the long distances they have to travel—may, on the advice of a prudent confessor, and as long as such state of necessity lasts, take something in the form of drink, to the exclusion of alcoholic beverages. However, they must abstain from refreshment of this kind for the period of at least one hour before they receive Holy Communion.

VI. If circumstances indicate a necessity, We grant to local Ordinaries authorization to permit the celebration of Mass at an evening hour, as We have said, but with the restriction that Mass shall not begin before four o'clock in the afternoon. This evening Mass may be celebrated on the following days: on Sundays and holydays of obligation which are observed at the present time or were formerly observed, on the first Friday of each month, and on days celebrated with solemn functions which the people attend in great numbers; finally, in addition to these days, on one day a week. The priest who offers Mass on these occasions must observe a fast of three hours from solid food and alcoholic beverages, and of one hour from non-

alcoholic beverages. At such Masses the faithful may receive Holy Communion, observing the same rule regarding the Eucharistic fast; but the prescription contained in canon 857 remains in force.

In mission territories, after due consideration of the extraordinary conditions there prevailing, which for the most part prevent priests from visiting their distant stations except rarely, local Ordinaries may grant to missionaries faculties to celebrate evening Mass also on other days of the week.

Local Ordinaries are to exercise care that any interpretation enlarging on the faculties here granted is precluded, and that all danger of abuse and irreverence in this matter is removed. In granting these faculties, which circumstances of person, place, and time make imperative in our day, We decidedly intend to reaffirm the importance, binding force, and good effects of the Eucharistic fast for those who are to receive our Divine Redeemer dwelling concealed underneath the Eucharistic veils. Besides, whenever bodily discomforts are reduced, the soul ought to do what it can to restore equilibrium, either by interior penance or in other ways. This is in harmony with the traditional practice of the Church, which is accustomed to enjoin other pious works when it mitigates the obligation to fast.

Accordingly, they who are in a position to take advantage of the faculties here granted, should offer up more fervent prayers to adore God, to thank Him, and above all to expiate their sins and implore new graces from on high. Since all must recognize that the Eucharist has been instituted by Christ "as an everlasting memorial of His Passion" (St. Thomas, Opusc. LVII, Office for the Feast of Corpus Christi, lesson IV, *Opera Omnia*, Rome, 1570, Vol. XVII), they should stir up in their hearts those sentiments of Christian humility and contrition which meditation on the sufferings and death of our Divine Redeemer ought to arouse. Moreover, let all offer to our Divine Redeemer, who keeps fresh the greatest proof of His love by unceasingly immolating Himself on our altars, ever more abundant fruits of their charity toward their fellow men. In this way, surely, all will do their part, better and better every day, toward realizing the words of the Apostle to the Gentiles: "We, being many, are one bread, one body, all that partake of one bread" (I Cor. 10:17).

We desire that all the decrees set forth in this Constitution shall be firmly established, ratified, and valid, anything to the contrary

notwithstanding, even what may seem to be deserving of special mention. All other privileges and faculties granted in any form by the Holy See are abolished, that this legislation may be duly and uniformly observed throughout the world by all men.

All the decrees herein enacted shall become operative from the date of their publication in the *Acta Apostolicae Sedis*.

Given at St. Peter's in Rome, in the year of Our Lord nineteen hundred and fifty-three, the sixth day of January, on the Feast of the Epiphany, in the fourteenth year of Our Pontificate.

POPE PIUS XII

Instruction of Holy Office

SACRED CONGREGATION OF THE HOLY OFFICE

INSTRUCTION

ON THE LEGISLATION TO BE OBSERVED CONCERNING
THE EUCHARISTIC FAST

The Apostolic Constitution *Christus Dominus*, issued this day by the Sovereign Pontiff, Pius XII, gloriously reigning, grants a number of faculties and dispensations concerning the observance of the law of Eucharistic fast. At the same time, it substantially confirms most of the norms which the Code of Canon Law (canons 808 and 858, § 1) imposes on priests and the faithful who are able to observe the law. Yet these persons are likewise included in the favor conferred by the first prescription of the Constitution, according to which *plain* water (that is, ordinary water without the admixture of any other substance whatever) no longer breaks the Eucharistic fast (Constitution, n. I). With regard to all the other concessions, however, only those priests and faithful may take advantage of them who find themselves in the particular conditions specified in the Constitution, or who celebrate evening Masses or receive Holy Communion at evening Masses which are authorized by Ordinaries within the limits of the new faculties granted to them.

Accordingly, to secure throughout the world a uniform observance of the norms pertinent to these concessions and to forestall every interpretation that would enlarge on the faculties granted, as well as to obviate any abuse in this matter, this Supreme Sacred Congrega-

tion of the Holy Office, by order and command of the Sovereign Pontiff, lays down the following directives:

Concerning the sick, whether the faithful or priests
(Constitution, n. II)

1. The faithful who are ill, even though not confined to bed, may take something in the form of drink, with the exception of alcoholic beverages, if because of their illness they are unable, without grave inconvenience, to observe a complete fast until the reception of Holy Communion. They may also take something in the form of medicine, either liquid (but not alcoholic drinks) or solid, provided it is real medicine, prescribed by a physician or generally recognized as such. However, as must be noted, solid foods taken as mere nourishment cannot be regarded as medicine.

2. The conditions that must be verified before anyone may use a dispensation from the law of fasting, for which no time limit preceding Holy Communion is set down, are to be prudently weighed by a confessor, and no one may avail himself of the dispensation without his approval. The confessor may give his approval either in sacramental confession or outside of confession, and once and for all so that it holds good as long as the same conditions of illness endure.

3. Priests who are ill, even though not confined to bed, may likewise take advantage of the dispensation, whether they intend to celebrate Mass or wish only to receive Holy Communion.

Concerning priests in special circumstances
(Constitution, nn. III and IV)

4. Priests who are not ill and who are to celebrate Mass (a) *at a late hour* (that is, after nine o'clock in the morning), or (b) *after onerous work of the sacred ministry* (beginning, for example, early in the morning or lasting for a long time), or (c) *after a long journey* (that is, at least a mile and a quarter or so on foot, or a proportionately greater distance in accordance with the means of travel employed, allowance being made, too, for difficulties of the journey and personal considerations), may take something in the form of drink, exclusive of alcoholic beverages.

5. The three cases enumerated above are formulated in such a way as to embrace all the circumstances for which the legislator intends to grant the aforesaid faculty. Therefore any interpretation that would extend the faculties granted must be avoided.

6. Priests who find themselves in these circumstances may take something in the form of drink once or several times, but must observe a fast of one hour prior to the celebration of Mass.

7. Furthermore, all priests who are to celebrate two or three Masses the same day may, at the first Mass or Masses, take the two ablutions prescribed by the rubrics of the Missal, but using only water. This is merely an application of the new principle that water does not break the fast.

However, priests who celebrate three Masses without interval on Christmas or on All Souls' Day are obliged to observe the rubrics regulating ablutions.

8. Yet if the priest who is to celebrate two or three Masses should inadvertently take wine in the ablutions, he is not forbidden to celebrate the second and third Mass.

Concerning the faithful in special circumstances

(Constitution, n. V)

9. Similarly the faithful who are unable to observe the Eucharistic fast, not because of illness but *because of some other grave inconvenience*, are allowed to take something in the form of drink, with the exception of alcoholic beverages. But they must keep the fast for one hour prior to the reception of Holy Communion.

10. The causes of *grave inconvenience*, as it is here understood, are three in number, and they may not be extended.

a) *Fatiguing work undertaken before going to Holy Communion.* Such is the labor performed by workers employed in successive shifts, day and night, in factories, transport and maritime services, or other public utilities; likewise by those who, in virtue of their position or out of charity, pass the night awake (for example, hospital personnel, policemen on night duty, and the like). The same is true of pregnant women and mothers of families who must spend a long time in household tasks before they can go to church; etc.

b) *The lateness of the hour at which Holy Communion is received.* Many of the faithful cannot have Mass until late in the day, because no priest is able to visit them earlier. Many children find it excessively burdensome, before setting out for school, to go to church, receive Communion, and then to return home again for breakfast; etc.

c) *A long distance to travel on the way to church.* As was explained above (n. 4), a distance of at least a mile and a quarter or

so, to be covered on foot, is to be regarded as a long journey in this connection. The distance would have to be proportionately longer if conveyances of various kinds were used, and allowance has to be made for difficulties of travel or the condition of the person who makes the trip.

11. The reasons of grave inconvenience that may be alleged must be carefully evaluated by a confessor either in sacramental confession or outside of confession; and without his approval the faithful may not receive Holy Communion while not fasting. The confessor, however, may give this approval *once and for all* so that it holds good as long as the same cause of grave inconvenience exists.

Concerning evening Masses

(Constitution, n. VI)

By authorization of the Constitution, *local Ordinaries* (cf. canon 198) enjoy the power of permitting the celebration of evening Mass in their own territory, if circumstances indicate its necessity, notwithstanding the prescription of canon 821, § 1. The common good sometimes requires the celebration of the Holy Sacrifice in the afternoon: for example, for those in certain industries who work in shifts even on Sundays and holydays; for those classes of workers who must be at their jobs on the mornings of Sundays and holydays, such as those who are employed at ports of entry; likewise for people who have come in great numbers from distant places to celebrate some event of a religious or social character, etc.

12. Such Masses, however, are not to be celebrated before four o'clock in the afternoon, and are limited *exclusively* to the following specified days:

a) Sundays and holydays of obligation which are now in force, according to the norm of canon 1247, § 1;

b) Holydays of obligation that have been suppressed, as listed in the Index published by the Sacred Congregation of the Council, December 28, 1919 (cf. A.A.S., Vol. XII [1920], pp. 42-43);

c) First Fridays of the month;

d) Other days that are celebrated with solemn functions and are attended by the people in great numbers;

e) In addition to the days mentioned above, one other day during the week, if the good of particular classes of persons requires it.

13. Priests who celebrate Mass in the evening, and likewise the faithful who receive Holy Communion at such a Mass, may, *during a meal* which is permitted up to three hours before the beginning of Mass or Communion, drink alcoholic beverages that are customary at table (for instance, wine, beer, and the like), but they must observe *becoming moderation*, and hard liquors are entirely ruled out. However, with regard to the liquids which they are allowed to take before or after such a meal up to one hour before Mass or Communion, *alcoholic beverages of any kind whatever are excluded*.

14. Priests may not offer the Holy Sacrifice in the morning and afternoon of the same day, unless they have express permission to celebrate Mass twice or three times, according to the norm of canon 806.

The faithful, similarly, may not receive Holy Communion in the morning and afternoon of the same day, in conformity with the prescription of canon 857.

15. The faithful, even though they are not included in the number of those for whose benefit evening Mass has been instituted, are free to receive Holy Communion *during such a Mass or directly before or immediately after it* (cf. canon 846, § 1). If they do so, they must observe the norms prescribed above, relative to the Eucharistic fast.

16. In places that are not subject to the general law [*ius commune*] but are governed by the special law for the missions [*ius missionum*], Ordinaries may authorize evening Mass on all days of the week, under the same conditions.

Cautions regarding the execution of these norms

17. Ordinaries are to exercise great care that all abuse and irreverence toward the Most Blessed Sacrament are completely avoided.

18. They must also see to it that the new legislation is uniformly observed by all their subjects, and must notify them that all faculties and dispensations, whether territorial or personal, heretofore granted by the Holy See, are abrogated.

19. The interpretation of the Constitution and of the present Instruction must adhere faithfully to the text, and must not in any way extend the faculties that are already so generous. With regard to customs that may be at odds with the new legislation, the abrogating clause is to be borne in mind: "Anything to the contrary notwithstanding, even what may seem to be worthy of special mention."

20. Ordinaries and priests who are to avail themselves of the faculties granted by the Holy See should zealously exhort the faithful to assist at the Sacrifice of the Mass and receive Holy Communion frequently. By initiating appropriate measures and especially by their preaching, they should promote that spiritual good for the sake of which the Sovereign Pontiff, Pius XII, has been pleased to issue the Constitution.

In approving this Instruction, the Holy Father has ordered that it should be promulgated by publication in the *Acta Apostolicae Sedis* along with the Apostolic Constitution *Christus Dominus*.

From the Palace of the Holy Office, January 6, 1953.

✠ JOSEPH CARDINAL PIZZARDO, Secretary

L. ✠ S.

A. OTTAVIANI, Assessor.

[EDITORS' NOTE: The foregoing translations were made by Father Cyril Vollert, S.J., professor of sacramental theology at St. Mary's College, St. Marys, Kansas. The translations were prepared from the texts as published in *L'Osservatore Romano*, January 11, 1953, and were carefully checked with the official texts published in *Acta Apostolicae Sedis*, 45 (Jan. 16, 1953), 15-24, 47-51. For our purposes a somewhat free translation, rendering the sense of the documents as accurately as possible, seemed preferable to a strictly literal translation.]

BOOK NOTICES

Those who want a life of Our Lord that is scholarly, without the more distracting trappings of scholarship, and very readable, will find what they desire in the popular edition of Giuseppe Ricciotti's *LIFE OF CHRIST*. By means of careful editing the former large edition has been reduced to a little more than half its size. The popular edition has a 70-page critical introduction and a good index. A very good book for either spiritual reading or meditation. (Milwaukee: The Bruce Publishing Company, 1952. Pp. xiii + 402. \$3.50.)

Every Sister will smile, laugh, and cry as she catches some glimpses of herself in *EVERYNUN*, a novel and play by Daniel A. Lord, S.J. Written originally for the One Hundredth Anniversary of the Sisters of St. Joseph in Canada, the play is ideal for a similar celebration, for Vocation Week Programs, and for private reading. Many passages seem to glow like grace itself. This "morality play" is a tribute and a consolation to Sisters, and should open the vistas of the religious life to Sisters-to-be as well as to others who have to live outside convent walls. No royalty is charged for the productions of

Everynun. If admission is charged by those producing the play, Father Lord asks a gift of ten per cent of the return for his work for the Knights and Handmaids of the Blessed Sacrament. (St. Louis, Missouri: KHBS, 3115 S. Grand Blvd., 1952. Pp. 162. \$3.00.)

ST. VINCENT DE PAUL, by Mgr. Jean Calvet (translated by Lancelot C. Sheppard), is a 1-volume, well-documented biography, as fascinating as good historical fiction. The many aspects of the saint's life—his interior life, his apostolate of charity, his power of organization, his spiritual direction of nobility and especially of his companion saint, Louise de Marillac, and so forth—all blend into the picture of an unforgettable character. One flaw in the book is perhaps a too-evident nationalism on the part of the biographer. Bibliography and index are both useful. (New York: David McKay Company, 1952. Pp. 302. \$5.00.)

RETURN TO THE FOUNTAINHEAD contains the addresses given at the Tercentenary Celebration of the Sisters of St. Joseph, Le Puy, France, in July, 1950, by His Eminence, Cardinal Gerlier, and other French Churchmen. The book is edited and translated into the American idiom by the Sisters of St. Joseph at Fontbonne College, St. Louis, Missouri. All Sisters of St. Joseph (others, too) will draw inspiration and strength for today from this return to and reconsideration of the evidently blessed origins of their congregation. The address, "The Spirit of the Congregation," is particularly deserving of prayerful attention. (St. Louis 5, Mo.: Sisters of St. Joseph of Carondelet, Wydown and Big Bend Blvd., 1952. Pp. xi + 143. \$3.00.)

Great things might be expected from the girl who was late for school because she had stopped to pick up broken pieces of glass to protect the feet of the children of the poor—from the young lady who preferred the care of blind children to the attractive social life her position guaranteed. WHOM LOVE IMPELS, by Katherine Burton, tells her story in another excellent biography, the life of Pauline von Mallinckrodt, the foundress of the Congregation of Charity. While her brother Hermann von Mallinckrodt helped lead the growing Center Party to ultimate victory over Bismarck in the Reichstag, Mother Pauline guided a still-growing crusade of charity that began in Paderborn, Germany, in 1849 and now motivates over 2,000 religious laboring in schools, orphanages, and hospitals in Europe, throughout the United States, and in South America. (New York: Kenedy & Sons, 1952. Pp. x + 234. \$3.00.)

Search the Scriptures

Henry Willmering, S.J.

IN THE ENCYCLICAL *Divino Afflante Spiritu*, published September 30, 1943, Pope Pius XII remarked "that the condition of biblical studies and their subsidiary sciences has greatly changed within the last fifty years," and after enumerating the various helps which are at the disposal of modern exegetes the Holy Father continues: "All these advantages which, not without a special design of Divine Providence, our age has acquired, are, as it were, an invitation and inducement to interpreters of the Sacred Literature to make diligent use of this light, so abundantly given, to penetrate more deeply, explain more clearly and expound more lucidly the Divine Oracles."

This invitation of His Holiness was promptly accepted by the members of the British Catholic Biblical Association. After appointing an editorial committee, they drew up a plan to produce a one-volume commentary¹ on the whole Bible. In addition to a thorough exposition of the text of all the books of the Old and New Testaments, it would include a complete manual of biblical introduction.

Their ambitious plan has been successfully realized, and the firm of Thomas Nelson and Sons, Edinburgh, has produced their labors in a quarto volume of 1312 pages, double column to a page, clearly printed on excellent paper, and strongly bound in buckram. The price is eighty-four shillings (about twelve dollars). The volume includes a condensed, yet adequate and up-to-date commentary on the forty-five books of the Old, and the twenty-seven books of the New Testament. There are introductory articles for every book, and also on groups of literature, namely, on the Pentateuch, the historical books, the poetical and Wisdom literature, the prophetic literature, and the Epistles of the New Testament. The place of the Bible in the Church, the formation and history of the canon, the languages, texts and versions, the geography of the Holy Land, the history of Israel, chronology of Old and New Testaments, archaeology and the Bible, and many other informative and fascinating articles enable the

¹A CATHOLIC COMMENTARY ON HOLY SCRIPTURE. Editorial Committee: Dom Bernard Orchard, Rev. Edmund Sutcliffe, S.J., Rev. Reginald Fuller, Dom Ralph Russell. Thomas Nelson & Sons. Pp. 1312. 4 guineas. The reviewer, Father Willmering, a professor of Scripture at St. Mary's College, St. Marys, Kansas, has written the commentary on the Catholic Epistles for this volume.

reader to obtain a solid background for the proper understanding of the sacred text. In all there are seventy-two commentaries and thirty-eight separate articles.

The commentary is designed to be read with the Douay version of the Bible, which is the version still in widest circulation among Catholics; yet every commentator had before him the original text of the book he interpreted, and he faithfully noted any important variation of the English version from the original. Throughout the book each paragraph is distinctly marked in the margin for purpose of reference, and very many paragraphs have appropriate headings indicating their contents. The commentaries on individual books are a positive exposition of Catholic interpretation, not directly apologetic, but so worded as to provide answers to current unorthodox views. The explanation meets the needs of all who desire to have in limited compass a clear exposition of the sacred text, which is scholarly, accurate, and thoroughly Catholic.

Frequently we desired to have at hand a ready answer book to the many perplexing questions which the Old Testament poses. Let us take a few examples from Genesis. The opening chapters of this book narrate the story of creation and the origin of the human race. The world was formed by Divine Omnipotence on six successive days. Darkness yielded to light, the firmament unfolded, the waters under it assembled in one place, and dry land appeared. Then God placed the sun, moon, and stars in the firmament, filled the waters with fishes and the air with birds, gave the land as the habitat for beasts and reptiles, and finally created man in His own image and made him ruler of the visible world. How must we understand this unscientific account of the development of the earth and its inhabitants? What is the meaning of the six days of creation? Recent discoveries have found human bones and artifacts in strata that greatly antedate the four thousand years B.C. which was formerly assigned as the age of the human race. To what extent, therefore, are the early narratives of Genesis historical? For what purpose did the sacred writer introduce them? What are we to think of the great ages of the patriarchs? What part of the earth was covered by the flood? We used to look for the answer to these questions in the *Catholic Encyclopedia* or the *Catholic's Ready Answer Book*; yet these books of reference are nearly a half century old, and exegetical opinion has passed through radical changes since that time. The new *Commentary* offers satisfactory solutions to these and several hun-

dred other difficulties that have often puzzled us in the past. As the preface states: "it is a critical survey of modern biblical knowledge from the standpoint of all those, Catholic and non-Catholic alike, who accept the full doctrine of biblical inspiration" (p. vii). At the end of the volume is a topical index, which lists nearly ten thousand titles and refers directly to the paragraph in which the answer to our difficulties is given.

But the *Commentary* is not primarily a "question settler." St. Paul reminds Timothy: "All Scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work" (2 Tim. 3:16f.). Hence, "in the commentaries on individual books a special endeavour is made to give adequate treatment to the doctrinal and spiritual content." Special articles, which emphasize the spiritual nature of the Bible and are therefore of particular interest to religious, are the following: "The Place of the Bible in the Church," by W. Leonard and Dom B. Orchard, which stresses the Church's love for the Bible, and what she has done to preserve and propagate it; "The Interpretation of Holy Scripture," by R. C. Fuller, an account full of valuable information; "Our Lady in the Scriptures," by E. C. Messenger, explaining the prophecies relative to the Mother of God, and her prerogatives; "The meaning of the Old Testament," by E. F. Sutcliffe, S.J., what it meant for the Israelites, and what is its meaning and value today; "The Religion of Israel," by the same author; "The Person and Teaching of Christ," by Dom Aelred Graham; "Christianity in Apostolic Times," a long and interesting article by M. Bevenot, S.J. and Dom Ralph Russell; and finally "The Life of St. Paul," by D. J. O'Herlighy. Besides the articles mentioned above, there are thirty others, all well written and abounding with valuable and interesting information. Anyone who digests all these will be fully informed about every phase of biblical introduction, and well prepared to understand the commentaries of the sacred text.

OUR CONTRIBUTORS

SISTER MARY JUDE, a teacher and moderator of publications, is from the Dominican congregation at Zanesville, Ohio. MICHAEL LAPIERRE teaches at the Jesuit University in Toronto. P. DE LETTER and J. J. DEENEY are at St. Mary's Theological College, Kurseong, India; the latter is a recently ordained missionary who hails from Scranton, Pennsylvania. JEROME BREUNIG is a member of the editorial board.

Questions and Answers

—7—

In our institute the term of office of the master of novices is three years. Suppose a new administration is chosen by the general chapter before the expiration of the three-year term of the master of novices. Does the master of novices automatically continue in his assignment under the new administration, or does he need their approval?

Canon 560 says that the master of novices and his assistant are to be chosen according to the provisions of the constitutions; if the constitutions determine anything about the length of their term of office, then during that time they are not to be changed except for a just and serious reason; they may also be chosen again for the same position.

In conformity with this canon, since your constitutions state that the master of novices is chosen for a three-year term, he normally should be left in that position at least until the end of his term and he may be reappointed. If there is a change of administration during such three-year period, the master of novices continues to exercise his functions without new approval of the incoming administration, unless your constitutions provide otherwise.

—8—

If a superior is absent from his religious house for a day or two, may he give directions to the religious in charge of the house during his absence not to allow any religious to leave the house to visit a dentist, to go out to confession, to attend the recitation of a rosary for a deceased friend, to visit another religious who is ill in the hospital?

When a superior is absent from his house, the general rule is that someone will be acting in his place to take care of the ordinary running of the house. Specific regulations in the constitutions or from higher superiors might place restrictions on this substitute (by whatever name he is known). Or the superior himself could place restrictions on the power his substitute may exercise, unless there is some lawful provision to the contrary. Normally such various restrictions would concern unusual or more important occurrences, without bothering about the daily trivia. But it remains true that a superior often can restrict the official activities of his substitute. If that happened, even in regard to less important matters (and sometimes a superior would have very good reasons for placing such limitations),

then the substitute could not act contrary to the limitations. It is understood, of course, that if a true emergency arose, an absent superior would not be reasonably unwilling to have his substitute act to meet the emergency. And if a case did occur (quite unlikely but possible) in which a superior did abuse his power of placing restrictions on his substitute, then recourse could be had to higher superiors.

In regard to confession it is important to note that the above explanation is in no way intended to frustrate the privileges given to religious by canons 519-523, 528, and 566. Superiors are not allowed to obstruct the proper use of these privileges.

—9—

If my sister would leave me a sum of money in her will and stipulate that it is to be used for my education or for a trip, could the legacy be accepted under that condition?

As a general rule such a conditioned legacy could not be accepted. The reason is that usually the terms of the legacy could not be reconciled. Legacies from one's blood sister would normally have to be added to the patrimony of the religious. (In this case, the supposition is that the religious is capable of having a patrimony.) This patrimony the religious may not use for herself. She merely indicates who is to administer the patrimony for her and who is to be the beneficiary of the income. (Indicating a "user" of goods is not pertinent here.) The religious would have disposed of the capital in her will, which does not take effect until she dies. Hence the religious may not accept a legacy for herself which stipulates that the money is to be used for some specified purpose instead of being added to her patrimony.

If a legacy (contrary to the supposition in our case) were made in favor of a religious community without further stipulation, then such money would become part of the community funds. It would be disposed of as are other community funds. By coincidence such money might be used to finance the necessary education or a necessary trip of a certain religious whose relatives had given the legacy to the community. But the coincidence would be accidental. Even if the legacy had not been given, that religious would have been assigned to further studies or permitted to make that necessary trip. Superiors are not to permit trips nor to assign subjects to studies simply because relatives have given money to the institute.

What should the religious do in the case mentioned? In order to

obviate the very real danger of being forced to refuse the legacy because of irreconcilable attached conditions, the religious should inform her sister of the difficulties arising from Church law and the requirements of the religious state, and persuade her sister not to attach such conditions to the legacy. Either have the religious mentioned as beneficiary of the legacy without added stipulations, in which case the money would have to be added to her patrimony and could not be used; or else have the community named as beneficiary, in which case, entirely by accident, the religious might have her necessary education or her necessary trip financed by that legacy which had become part of the community funds.

—10—

Some superiors have been in office for many, many years. Is this in keeping with the mind of the Church? During elections, should older candidates be preferred to younger ones?

The Code recognizes the human problem inherent in the exercise of power. Thus it is quite definite in its regulations about the length of a superior's term of office, especially on the very practical level of the ordinary local superior (canon 505). Such minor local superiors may hold office for three years and, if the constitutions allow it, may be reappointed for a second successive three-year term, but not for a third such term in the same religious house (see also REVIEW FOR RELIGIOUS, III [1944], 143; VI [1947], 53; VII [1948], 166; XII [1953], 54). More leeway is allowed in regard to major superiors (highest superior, provincials, etc.: canon 488, 8°), but unless the constitutions provide otherwise these superiors are not to hold office for life. How long the term will be depends upon the constitutions; but in most instances such superiors are to be temporary (see REVIEW FOR RELIGIOUS, VI [1947], 247).

The above is the mind of the Church as expressed in the Code.

The second question asks whether older candidates are to be preferred to younger ones in an election. It would be impossible to give a hard and fast rule. Much depends upon the character of the individual candidates and upon the size and type of house or community they are to govern. Some would be ideal for larger houses, others for smaller ones. Some could handle almost any kind of community. Others would be better suited for governing a teaching group than one engaged in hospital work, and so on. For some positions a candidate of some experience might be almost a necessity (age does not

automatically imply such experience); for others "green" superiors might do just as well, or better. In this connection it might be well to recall a sentence or two from our report on the first International Congress of Mothers General. "Young religious should not be excluded from higher office if they have the necessary natural and spiritual qualifications. . . . It is to be noted that when conditions are equal between a superior in office and a new candidate, preference should be given to the new candidate" (REVIEW FOR RELIGIOUS, XII [1953], 46, no. 2). In God's providence there will usually be sufficient new governing talent to preclude the advisability of restricting governing positions to a few and of thus building up a clique of superiors who rotate between various houses. The danger of this latter eventuality might be greater when there is question of appointive offices. In the last analysis, in any given election the choice between an older and a younger candidate will depend upon the conscientious judgment of electors who are sincerely voting for the candidate they deem better qualified for the particular position, all things being considered.

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wisc.

A New Way of the Cross. Contemplated by Father Raymond, O.C.S.O. With original, expressive drawings for the fourteen stations in a medium known as "scraped ink" by John Andrews. Father Raymond's development centers on the following: The Cross is the Mass; the Mass is the Cross; and we are His members (REVIEW FOR RELIGIOUS, VIII [1947], 317). \$3.00.

The Man-God on Calvary. By Paul J. Elsner. Sermons for Lent on the Seven Last Words. Pp. 48. \$.90.

With the Silent Christ. By Bruno Hagspiel, S.V.D. Reflections for religious on the silence of rule, charity, prudence, and resignation. Pp. 64. \$.75.

CAPUCHIN PROVINCE OF ST. JOSEPH, 1740 Mt. Elliott Ave., Detroit 7, Mich.

Meditations. Vol. V. Twelfth Sunday after Pentecost to Advent. By Bernardine Goebel, O.F.M.Cap. Translated from the German by Berchmans Bittle, O.F.M.Cap. The fifth in the set re-

fferred to previously (X [September, 1951], 270) as "direct, earnest, practical." Pp. 480. \$3.50.

CATHOLIC LIBRARY ASSOCIATION.

The Catholic Booklist 1953. Edited by Sister Stella Maris, O.P. for the Catholic Library Association. "An annotated bibliography, for the most part Catholic in authorship or subject matter, chosen as a guide to the recreational and instructional reading of Catholics." Pp. 76. \$.75. Order from St. Catherine Junior College, St. Catherine, Kentucky.

CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington 17, D.C.

The Moral Obligation of Voting. By Rev. Titus Cranny, S.A. The appendix contains some episcopal directives on the obligation of voting. Pp. 155. \$1.75.

CLONMORE & REYNOLDS, Ltd., 39-42 Kildare St., Dublin, Ireland.

Father Jordan and the Salvatorians. By Robert Sencourt. Pp. 88. 5/- d.

Francis Libermann Convert Jew—Apostle of Africa. By Michael O'Carroll, C.S.Sp. Pp. 124. 6/- d.

House of Courage. By William J. Heaney. A picture of the life of young men in a sanatorium by one who spent fourteen months there as a patient. Pp. 148. 9/6.

DOUBLEDAY & CO., Garden City, New York.

Catholic Digest Reader. Selected by the editors of *Catholic Digest*. Grouped and ordered under three headings, religion at the source, religion at work, and religion in persons, are the finest articles that have appeared in this understandably popular magazine. Pp. 498. \$3.95.

FIDES, 25 est, rue Saint-Jacques, Montreal.

Vie Commune et Pauvreté chez les Religieux, By Jean Durand, C.S.C. A dissertation presented to the Pontifical Lateran Institute for a doctorate in canon law, giving the history of peculium and common life in the religious orders and congregations of men, as well as an account of the legislation of the Councils of the Church on the subject, together with practical commentary on the canons of the Code of Canon Law touching on these allied subjects. Pp. 297.

P. J. KENEDY & SONS, 12 Barclay St., New York 8, N.Y.

Margaret of Metola. By W. R. Bonniwell, O.P. Drawings by Sister Mary of the Compassion, O.P. The story of a brave girl, blind, hunchbacked, lame, abandoned by parents, sent from the con-

BOOK ANNOUNCEMENTS

vent as "unsuitable," who used her very afflictions to attain sanctity as a Dominican tertiary in the fourteenth century. She was beatified in 1609. Pp. 177. \$2.50.

LITURGICAL PRESS, St. John's Abbey, Collegeville, Minnesota.

The Easter Vigil. By Godfrey L. Diekmann, O.S.B. Arranged for use in the parishes, this booklet gives the entire services for the Easter Vigil in English, beginning with the blessing of the fire and closing with the musical notation for the High Mass. Pp. 62. \$.20; 11-99 copies, \$.15; 100 or more, \$.12.

History of the Old Testament. By Dr. Paul Heinisch. Translated by William Heidt, O.S.B. Art work by Frank Kacmarcik. This companion volume to Dr. Heinisch's *Theology of the Old Testament* gives historical and cultural background for a better understanding of the Old Testament. Pp. xviii + 492. \$6.50.

DAVID MCKAY CO., 225 Park Ave., New York 17, N.Y.

Christian Ethics. By Dietrich von Hildebrand. The book "sums up in systematic fashion the author's life-long inquiries into the subject of the nature of morality." Pp. x + 470. \$6.00.

The Eucharist—The Mystery of Holy Thursday. By Francois Mauriac. Translated by Marie-Louise Dufreney. A beautiful expression of the gifted author's faith in the mystery of Holy Thursday, meant primarily for non-believers. Pp. 75. \$2.00.

PONTIFICA UNIVERSIDAD ECLESIASTICA, Salamanca, Spain.

La Accion Penal en Derecho Canonico. By Lamberto de Echeverria. A dissertation on the limits, nature, and characteristics of penal action in canon law. Pp. 173.

THE NEWMAN PRESS, Westminster, Maryland.

In Christ. By Dr. William Grossow. Translated and edited by Martin W. Schoenberg, O.S.C. A sketch of the theology of St. Paul. This "X-rayed" study will help one to understand the writings of the Apostle better. Pp. 128. \$2.25.

The Two Voices. Spiritual Conferences of R. H. J. Steuart, S.J. Edited, with a memoir, by C. C. Martindale, S.J. The voices are the voice of faith and the voice of commonsense without faith. All of the conferences, including eight on prayer, will help strengthen the voice of faith. The memoir is called "cautious, critical, constructive, and intuitive"; it is interesting, but may be disconcerting to some. Pp. 274. \$3.25.

Bellarmino and the Queen of Virgins

John A. Hardon, S.J.

ST. ROBERT BELLARMINE is widely known in theological circles as the great champion of the Papacy. At the Vatican Council, his *Controversies* were the principal source from which the assembled fathers formulated the definition of papal infallibility. And in 1931, when the Holy See declared him a Doctor of the Church, he was described as "The Prince of Apologists and Strong Defender of the Catholic Faith, not only for his own time but for all future ages."

But Bellarmine has another title to glory, seldom pointed out, which should endear him in a special way to priests and religious who are directors of souls. St. Robert was for years the spiritual counselor and confessor of St. Aloysius Gonzaga, to the day of the latter's death in 1591. So attached was Bellarmine to his spiritual son that he was largely responsible for his early beatification, which he lived to see, and asked to be buried near the body of his "caro Luigi" as a perpetual remembrance of their mutual affection. Pope Benedict XV was sufficiently impressed by this circumstance that he proposed, "for the imitation of confessors, the prudence of that wisest of spiritual directors, Robert Bellarmine, who moderated even the penitential ardor of St. Aloysius Gonzaga."

St. Aloysius is the heavenly patron of Catholic youth, and the chosen exemplar of heroic chastity. We should not be surprised, therefore, if his spiritual director was personally so much devoted to the Immaculate Mother of Virgins that he drew from her life and example the inspiration which he transmitted to Aloysius. Bellarmine once wrote that, "Every great man in the Church has been most devoted to the Blessed Virgin Mary: Ephrem, Bernard, Dominic, Francis of Assisi"—and we may now add, as the following sketch will show, Robert Bellarmine, the spiritual father of Aloysius Gonzaga.

Bellarmino's Personal Devotion to the Mother of God

St. Robert was devoted to the Blessed Virgin from his earliest years. According to his schoolmate, later Canon Vincent Patiuchelli, as a young boy Bellarmine used to recite daily the Office of the Bles-

sed Virgin, often in company with Vincent as the two of them walked slowly along the road. Bellarmine retained this custom of reciting the Office of Our Lady throughout life. In the same way he kept the custom to his old age of daily saying the Rosary. Alexander Jacobelli, who was the cardinal's almoner for twenty years, testified at the beatification process that, "He never omitted saying the Office and the Rosary of the Blessed Virgin Mary, during which he was often found melted in tears."

However, Robert was not satisfied with only a single recitation of the Rosary. The beads were literally his constant companion. In the words of his chaplain, "when fatigued with study, Bellarmine would find recreation in reciting the beads with uncovered head." And again, "his relaxation was to say the Rosary of Our Lady." On his frequent journeys as Archbishop of Capua, attendants noticed that he always followed the same ritual: celebrate Mass, say the Itinerarium, and, rosary in hand, enter the carriage for the journey.

Juan de Serayz, a close friend of Robert, has left some interesting details on how Bellarmine would say the Rosary. It was June 14, 1618, the feast of Corpus Christi, that Bellarmine and Juan were returning from a procession at St. Peter's Basilica. "As we got into the carriage," relates Juan, "he told me that he was able to say the third part of the Rosary exactly three times, from the time the procession left the Sistine Chapel to where it finally ended at the Altar of Exposition in St. Peter's. When I asked him, out of curiosity, how he said the Rosary, he told me that he separated the decades of the Angelic Salutation with an Our Father, adding to each decade a short prayer corresponding to the different mysteries, and preceding the decades with a short meditation on the following mystery. Then with emphasis he said that he recited the Hail Mary's *slowly, slowly*. When I observed that this did not leave much time for keeping his partner company, he answered that during the whole procession he did not say a single word to his cardinal companion."

We can understand, therefore, how painful were the doctor's orders during Bellarmine's last illness, when he was forbidden not only to say the Breviary but also the Rosary. For, as his brother explained, the doctor knew with what ardor and devotion he applied himself to these prayers. Finally, the doctor was moved by the dying man's pleas and mitigated the orders first given to the servant, allowing the sick man "a moderate use of the Rosary," although everyone knew that, "his intense application to this prayer would be a great strain

upon him."

To the Office and the Rosary, Bellarmine added the Saturday fast in Mary's honor. He fasted three days a week with the same rigor that he kept the Lenten fast, that is, most strictly. According to a syllogism which he wrote on the subject, he argued in this way:

Our justice should be greater than that of the Pharisees.

Matt. 5/20.

But the Pharisees fasted two days a week. Luke 18/12.

Therefore, I should fast at least three days a week!

So besides the fasts for the vigils and the Lenten fast, and besides the whole of Advent, he kept a sacred fast on Wednesday, Friday, and Saturday of each week. That he kept the Saturday fast in honor of Our Lady is clear from the sermon which he gave on one occasion for the feast of the Immaculate Conception, when he said that among the practices most pleasing to the Blessed Virgin and her Divine Son, and most useful to grow in their love and friendship, is the daily recitation of the Rosary and the Saturday fast in Mary's honor. It was only under express orders from his confessor to fast only twice a week, that in his old age Bellarmine relinquished the Saturday fast.

Bellarmino and the Immaculate Conception

According to available evidence, Robert Bellarmine was the first bishop of the Catholic Church to have formally petitioned the Holy See for a definition of the Immaculate Conception. It was made while he was serving as cardinal member of the Congregation of the Inquisition. The petition is dated August 31, 1617, and carried two main questions: Is the Immaculate Conception of the Blessed Virgin definable doctrine; and is it expedient at the present time to define this doctrine? Then follow three thousand words of careful theological exposition and answering of objections, calculated to break down the resistance of certain critics in the Roman Curia.

One of the reasons whch Bellarmine gives in favor of the definition is especially revealing. "It is possible," he says, "for a mere creature to be without any sin. Such, for example, are the good angels in heaven. Consequently, the same must be true of the Virgin Mother of God, who is more pure than the angels. Otherwise she would be less pure than the angels, at least by the presence of sin. For true purity consists of two qualities: absence of sin and nearness to God." The point is that if Our Lady is more pure than the angels in closeness to God, which all admit, then she is also as pure as they

in the absence of sin, since purity comprehends both qualities without discrimination.

St. Robert's devotion to the Immaculate Conception is also attested by the number of sermons which he preached on this prerogative of the Mother of God. Besides other testimony, there are two extant letters which Bellarmine wrote on the subject: one in 1617 to an English priest, and another in 1618 to Philip III of Spain, in both of which he promised to do everything in his power to promote the defense of the Immaculate Conception.

Juan de Serayz, previously quoted, testified at the Beatification Process that Bellarmine had a singular devotion to the Immaculate Conception. After this general statement, he added that, "his devotion was manifested in all the Roman Congregations on which the Cardinal served. And relative to this question, he often told me that he would not rest until the doctrine was defined. 'There is no need of convoking a General Council in this matter,' he said, 'since the Pontiff can easily pronounce the definition by means of a papal bull.' " It is significant that when Pius IX defined the dogma in 1854, he did so without convoking a General Council and by means of a papal bull, exactly as Bellarmine had suggested.

It was Bellarmine's mind that the definition of the Immaculate Conception in his own day was not only opportune but even necessary, as he wrote to King Philip, "to remove the terrible scandals which are daily committed against the honor of God and with such danger to the souls of the faithful."

Only two months before his death, Bellarmine was still urging the cherished definition. On August 1, 1621, says the chronicle, St. Robert engaged the Holy Father in a long conversation, and frankly told him that if he were Pope he would not hesitate immediately to define the Immaculate Conception, seeing no obstacle whatever standing in the way.

St. John Berchmans died on August 13, 1621. Shortly after his death, Bellarmine heard of the vow which John had made, signed with his own blood, and declaring: "I, John Berchmans, unworthy son of the Society of Jesus, promise thee and thy Son . . . that until death I will ever declare and defend thy Immaculate Conception." When the aged cardinal was informed of this fact, he exclaimed: "What a marvelous act of devotion! What an ingenious expression of love, written in his own blood! What he says is most certainly true. I am sure he was inspired to this action by Our Lady herself.

For just now in Flanders, while others are attacking Mary's honor, this young man from Flanders has been chosen by the Mother of God to defend her." Bellarmine was referring to the forerunners of Jansenism at Louvain, who were teaching that, "No one except Christ is without original sin. Consequently the Blessed Virgin died because of the sin which she had contracted from Adam."

Bellarmino and the Annunciation

Cardinal Orsini recalled that one year he happened to stop at the Jesuit Novitiate in Rome on March 25th, where Bellarmine was making the Spiritual Exercises. That morning, the latter's meditation had been on the Annunciation of Our Lady, and when Orsini called on his friend, Bellarmine immediately began to talk about the sublime mystery with such fervor and clarity that his visitor was convinced "he had received a special illumination from God that very morning." It may be noted also that all his life Bellarmine delighted to mention that he was ordained to the priesthood on Holy Saturday, March 25, 1570, and therefore had the privilege of celebrating his first Mass in honor of Our Lady's Annunciation.

Since one of the main points of opposition by the Protestants was clerical celibacy and religious chastity, Bellarmine took every occasion to defend this traditional practice of the Catholic Church. There are three complete sets of sermons which Bellarmine preached for the feast of the Annunciation, and in several of them he took as his theme the Virginity of the Mother of God, stressing the sublimity of this privilege and the example it affords for our imitation.

Thus on one occasion he is commenting on the words, "And Mary said to the angel: 'How shall this be done, because I know not man?'" and explains:

"The obvious implication of these words is that Mary had not only chosen to be a virgin but that she had confirmed her choice by vow. According to St. Augustine, the Blessed Virgin would never have spoken this way to the angel unless she had already vowed herself as a virgin to God.

"Can we imagine a greater courage than Mary's, when she made this choice of a virginal life? Even in our own day, it is no small thing to preserve oneself in untainted virginity after we have been taught the dignity of this state of life by Christ Himself, after St. Paul has clearly recommended it to us, after the Fathers of the Church have given it unstinted praise, and after so many thousands of people

of both sexes have embraced the life of celibacy and kept it inviolate until death. How remarkable it is, therefore, that the Virgin Mary should have aspired to the palm of this virtue although she had been given no precept to that effect by God, had received no counsel, and the only example she had to follow was the disrepute in which virginity was held by everyone around her."

Bellarmino and the Assumption

Among the longest sermons that Bellarmine preached are three for the feast of the Assumption, which he gave at Louvain in St. Michael's Church; In Rome at the titular Church of Our Lady of the Way; and in the Cathedral Church at Capua, as Archbishop, in 1604. It is worth noting that the fifteenth of August was one of the six feast days each year when all the servants and attendants of Cardinal Bellarmine were obliged to go to Confession and receive the Holy Eucharist. St. Robert would himself distribute Holy Communion to his cardinalatial family, at the Mass which he said for their intention. Two other of these six days "of precept" were March twenty-fifth and December the eighth.

In the first of his sermons on the Assumption, Bellarmine returns to his favorite theme in relation to the Mother of God: her spotless purity. Contemporary witnesses record that many of his listeners at Louvain were English Protestants, who crossed the Channel to Belgium just to hear him speak.

"The Mother of Jesus," they were told, "was the first woman in history to have consecrated her virginity to God. She was the first to have pointed out the path of chastity which leads to the highest sanctity. It is common doctrine that no one, either man or woman, had ever taken a vow of virginity before the Blessed Virgin Mary.

"Add to this the fact that Mary, alone of all others before or after, united the state of virginity with the holy state of matrimony, in the truest and fullest sense of the word. For other virgins may be said to contract marriage only in a restricted sense, in that they become spiritually espoused to the Person of Christ.

"But most remarkable of all, she alone joined virginity of body and soul with true progeny, and such progeny as would make her the Mother of God. Other virgins, it is true, are also not without children, when, by their example, prayers and exhortations, they bring sinners back to God and thus increase the number of the elect. And it not infrequently happens that the unmarried in God's Church are

more fruitful in this regard than those who are married, as witness St. Catherine of Siena, St. Clare, and others. However, with the sole exception of the Blessed Virgin, none of them could at the same time remain virgins and also give birth to a natural offspring. All of which must finally be attributed to a special grace of God, and also, let us not forget, to the free choice of Mary, who chose to take a vow of virginity, to take a human spouse, and who chose to become the Mother of God."

The Blessed Virgin in the Apostolate

Bellarmino instinctively appealed to the virtues of the Mother of God, whenever he urged consecrated religious to the more faithful practice of their profession. While he was Archbishop of Capua, for example, a convent of nuns which he had reformed, was accused of receiving only applicants of noble birth. When investigation showed that the charge was true, St. Robert addressed to the Sisters of San Giovanni one of the longest letters which he ever wrote.

Following the lead of St. Augustine, Bellarmine praised the Sisters for consecrating their virginity to Almighty God. He implied that in so doing they were admirably imitating the chastity of the Blessed Virgin Mary, becoming "the affianced of the Lord." But he also suggested that chastity is not enough, unless it is coupled with true humility. "Religious life," he told them, "cannot co-exist with the spirit of the world, nor can it be ruled by it, but by the Spirit of God alone. The spirit of the world makes account of nobility and wealth, but the Spirit of God esteems virtue and holiness of life above everything else." Taking this for granted, he continues: "I thought that the nuns of San Giovanni would have really laid aside the spirit of the world, and have gone out from it not less in body than in soul." Now the pointed shaft: "If the Blessed Virgin were on earth and wanted to become a nun, she would never be able to get into your convent, being a carpenter's wife . . . This will show you in what favor you will be with the Queen of Heaven and her Divine Son, if you persist in such a spirit of worldly vanity." And he concludes that, "We must not try to impose our ideas on the Holy Ghost, debarring Him from calling to His service those whom He pleases," seeing that He chose the humble Virgin Mary to become the Mother of God.

Also when exhorting his own religious brethren in Rome to the practice of perfect chastity, he counselled them to "be vigilant over

the first movements of the senses, which is easy, because then the passions are still weak and a man is strong and able to resist." Undoubtedly this means a constant war on our concupiscence, literally "bearing the cross in our bodies." But in this, religious have the example of the saints to imitate, notably St. Luke, "whose friendship and familiarity with the Blessed Virgin Mary made him an ardent lover of Christ," for whose sake, and with the help of whose Mother he was able to carry the cross faithfully until death.

Also outside the cloister, on at least one occasion, Bellarmine appealed to the purity of the Mother of God in asking for a favor from the Pope himself. In the city of Rome, near the Cardinal's titular church of Our Lady of the Way, was a public house of ill repute, which Bellarmine considered an insult to the Church. First he tried to do something privately, and when that failed, he wrote a letter to the Sovereign Pontiff, in which he begged, "by the love which Your Holiness has for the most pure Virgin Mary," to see that this nuisance was removed. Needless to say, his request was promptly granted.

Bellarmino's Hymn to Mary the Virgin

Among St. Robert's extant writings there is a short poem of twenty stanzas which he composed in the nature of a Litany to the Blessed Virgin. The text was first published in Italian some fifty years ago, and to the best of the writer's knowledge, has never been translated into English. Each verse-line begins with the name "Virgin," joined to a title and petition to Our Lady, starting with the letter "A" and going down the Italian alphabet to "V". Thus the first seven verses begin with the invocation: "*Vergine adorna . . . Vergine bella . . . Vergine casta . . . Vergine degna . . . Vergine eletta . . . Vergine felice . . . Vergine gradita . . .*"

A free translation of this tribute to the Virgin Mother reads as follows:

"Virgin adorned and clothed with the sun, grant me thine aid.
 Virgin most beautiful, mystical rose, take abode in my heart.
 Virgin most chaste, all undefiled, grant me true peace.
 Virgin deserving of all honor and praise, give me thy love.
 Virgin elect and full of all grace, lead me to God.
 Virgin most blessed, star of the sea, dispel the storms besetting
 me.
 Virgin most virtuous, holy and sweet, show me the way.
 Virgin illustrious, with thy burning light, enlighten thou my
 mind."

Virgin more precious than jewels or gold, make reparation for me.

Virgin most worthy of all praise, mother, daughter, and immaculate spouse.

Virgin and Mother, make me more pleasing to Jesus thy Son.

Virgin most innocent of any stain or fault, make me more worthy of God.

Virgin enriched with every gift and grace, obtain the remission of my sins.

Virgin most pure, grant me to enjoy the bliss of heavenly love.

Virgin, thou lily among thorns, I pray thee for the grace of a happy death.

Virgin more rare than the rarest dream, bring joy to my heart.

Virgin so great there is none like thee on earth, bring peace to my soul.

Virgin most true, loving Mother too, Virgin Mary."

ST. CLARE PLAY BY A POOR CLARE

Candle in Umbria is the story of Saint Clare of Assisi told in a verse play by a Poor Clare Nun. The play of four acts, eight scenes is suitable for production by college students or by high schools with special direction. The play was written to honor the foundress of the Poor Clares on the seventh centenary (1953) of her death. The author is a regular contributor to *Spirit* magazine. \$1.00 per copy, including the music for the "Canticle of the Sun" which is embodied in the play. Those interested in obtaining a copy of this production should write to: Poor Clare Monastery, Route 1, Box 285 C, Roswell, New Mexico.

SUMMER SESSIONS

Loyola University of Chicago announces several courses in theology scheduled expressly for Sisters during the coming summer session, June 29 to August 7. The Rev. James I. O'Connor, S.J., a canonist from West Baden, Indiana, will conduct an institute on Canon Law for Religious (Theol. 298). The Rev. Edward J. Hodous, S.J., a professor of Scripture at West Baden, will give a course on the Letters of St. Paul (Theol. 216). An authority on St. Joseph and author of several books on the saint, the Rev. Francis L. Filas, S.J., is giving a course on the History and Theology of the Devotion to St. Joseph (Theol. 253). For further information write to the Rev. L. J. Evett, S.J., Loyola University, 820 N. Michigan Ave., Chicago 26, Illinois.

Canonical Visitation of the Local Ordinary

Joseph F. Gallen, S.J.

ONE of the many obligations imposed on bishops is that of visiting their dioceses. Canon 343, § 1 commands a bishop to visit all or part of his diocese each year in such a way that the entire diocese is visited at least within every five-year period. The importance of the visitation is evident from the fact that a metropolitan is to report to the Roman Pontiff a suffragan bishop who has gravely neglected his duty of visitation. In such a case, the metropolitan himself, after obtaining the approval of the Holy See, may make the visitation.¹ The Ordinary's visitation of religious is a significant part of this general visitation. At least one author states absolutely that his obligation of making the canonical visitation of religious is serious.² All religious are subject to the visitation except those that are exempt, who are to be visited only in the cases expressly mentioned in the law.³ The specific legislation on the Ordinary's visitation of religious is found in can. 512. It is more practical to confine this article to his visitation of the religious community, as distinguished from its works, and to lay institutes, that is, congregations of brothers and sisters and orders of nuns.

I. Congregations of Brothers and Sisters

1. *Person of the visitor.* Canon 512 prescribes that the visitation of religious is to be made by the local Ordinary personally or through a delegate. The term local Ordinary includes a residential bishop, a vicar or prefect apostolic, and an abbot or prelate *nullius*. Unlike the law on the general visitation of the diocese, can. 512 gives the Ordinary full liberty to make the visitation personally or through delegated visitors. The vicar or delegate of the Ordinary for religious has visitatorial powers only if these have been expressly assigned to him by the Ordinary. When many priests are delegated for the visitation, it appears to be the preferable and more efficient practice to assign houses of the same institute to a particular delegate, as far as

¹Can. 343, § 3; 274, 4°, 5°.

²Toso, 48; Cf. Coronata, p. 654, nota 5.

³Can. 344, § 2.

this is possible. This lightens the delegate's burden of familiarizing himself with the life of the house he visits. He should study previously the Rule, constitutions, directory, custom book, book of common prayers, and ceremonial of the institute.

2. *Frequency of the visitation.* Canon 512 enjoins the Ordinary to visit every house of lay congregations, pontifical or diocesan, of men or women, every fifth year. Again unlike the canon on the general visitation of the diocese, can. 512 does not command the Ordinary to visit some of the religious houses every year nor to visit all of them *at least* every five years. The obligation of the Code is completely fulfilled by one visit in five years, and it is perfectly licit to confine the visitation of all the religious houses to one year. The further question arises as to whether the Ordinary may make a canonical visitation of these houses more frequently than once in five years. He may certainly do so in diocesan institutes, since can. 492, § 2 subjects these houses completely to the jurisdiction of the local Ordinary. It is the more probable opinion that the Ordinary may not make more than one canonical visitation in five years in pontifical congregations of men or women.⁴ A canonical visitation constitutes an intervention in the religious life of a pontifical congregation, and can. 618, § 2, 2° forbids such an intervention to the Ordinary except in the cases expressly mentioned in law. These statements are based on the law of the Code. It is not impossible to find diocesan congregations and much more exceptionally pontifical congregations that prescribe a greater frequency of visitation in their constitutions.

3. *Visitation of places in pontifical congregations.* The places that the Code subjects to the visitation in the houses of these congregations are: "the church, the sacristy, the public oratory, and the confessionals."⁵ Churches and public oratories are practically never attached to the houses of lay congregations in the United States. All chapels, whether principal or secondary, in the houses of these institutes are classified canonically as semipublic oratories.⁶ Canon 512 subjects only public, not semipublic, oratories to the visitation of the local Ordinary. Since it is the intention of this canon to define the persons, places, and things in a religious house that are subject to the visitation of the Ordinary, it is at least probable that he possesses neither the obligation nor the right to visit the semipublic oratories

⁴Farrell, 101-102; Larraona, *CpR*, VIII (1927), 444; Toso, 49.

⁵Can. 512, § 2, 2°, 3°.

⁶Can. 1188, § 2, 2°; 1192, § 4.

of lay pontifical congregations. The same principle is true of the confessionalis erected in the semipublic oratory for the confessions of the religious and of the sacristy, which is to be considered as accessory to the oratory.⁷

4. *Visitation of persons in pontifical congregations.* a) *Generalate and provincialate.* The general and provincial house, superiors, officials, government, and administration of temporal matters of pontifical congregations are not visited by the Ordinary. Canon 512 assigns to the Ordinary the right and the obligation to visit only houses, not provinces or institutes; can. 618, § 2, 2° forbids the Ordinary to intervene in the internal government and discipline of pontifical congregations except in the cases expressly mentioned in the law, and no particular canon gives the Ordinary the right to visit the generalate or provincialate as such. The dowries are the only matter of general administration that fall under the canonical visitation.⁸ Otherwise the general and provincial house, superiors, and officials are subject to the visitation only as a local house and as members of a local community. The same principles are true of such intermediate divisions as vice-provinces, quasi-provinces, visitations, regions, missions, districts, and vicariates.

b) *Internal government.* The internal government of pontifical congregations is exempt by law from the visitation of the Ordinary.⁹ Therefore, the visitor does not inquire directly into the government of local, provincial, other intermediate, or general superiors. Both canons 512, § 2, 3° and 618, § 2, 2° restrict the visitation of persons to religious discipline. The exclusion of government is more evident in the latter canon, in which both government and discipline are mentioned but the intervention of the Ordinary is immediately restricted to discipline. Internal government includes not only the general relation of subjects to superiors but also the admission of sub-

⁷De Carlo, n. 93, 4°, b); 5°; Larraona, *CpR*, VIII (1927), 447, and nota 501; 448; Reilly, 99, 112; Slafkosky, 96-97; Vromant, *De Personis*, n. 177, II, 2), a). For the contrary opinion, cf. Farrell, 104. Cf. also Ciacio, 60; Coronata, p. 655, nota 2; Goyeneche, *CpR*, III (1922), 335-336; Schaefer, n. 560; Wernz-Vidal, p. 123, nota 91.

⁸Can. 535, § 2; 550, § 2.

⁹De Cario, nn. 64, III, b); 93, 5°, b); 404, c); Fanfani, *Il Diritto Delle Religiose*, n. 60, 2°, c); *De Religiosis*, n. 70, d); Larraona, *CpR*, IX (1928), 100, and nota 505; Pruemmer, qq. 187, 5, c); 242, 2, c). Cf. Abbo-Hannan, n. 512; Bastien, n. 141; Brys, n. 616, 6°; Chelodi, n. 281, b); Cocchi, pp. 52, 183; Goyeneche, *De Religiosis*, 169; Jombart, I, nn. 827, 2, e); 890, 2, c); Raus, n. 178, 4); Regatillo, n. 746; Schaefer, nn. 560, 1285; Vermeersch-Creusen, nn. 631; 778, 2.

jects into the congregation and to the professions, their education and formation, appointment to various offices and employments, and transfer from house to house.

c) *Religious discipline.* The right and the duty of the Ordinary to inquire into religious discipline is specified by can. 618, § 2, 2° as follows:

1° "*The observance of discipline according to the constitutions.*" The Ordinary is not a religious superior in canon law. His office in this matter is that of the vigilance of external authority and not of direct government of the religious life. He does not inquire into religious discipline in the detailed and rather individual manner of a higher superior. His right and duty is to ascertain the general state of religious discipline in the house and especially the existence of abuses in discipline. Inquiries bearing on an individual should not be made unless there is at least a rumor or founded suspicion of the misconduct of the individual.¹⁰ The Ordinary is not obliged to interview all the religious but only the number and the particular individuals who because of their office, employment, or other circumstances will be sufficient to enable him to discern the general state of discipline.¹¹

Religious discipline includes the observance of the laws, decrees, and instructions of the Holy See except those on government. Practically all of these that are pertinent are or at least should be contained in the constitutions. Inquiry should also be made as to whether these lay religious are informed on such important canonical legislation as the duration, continuity, and laws on absence of the canonical year of noviceship; the limitation on the application of novices to external works of the congregation during the second year of noviceship; the necessity of the reception of all juridical professions and especially of the renewal of temporary professions; and the observance of the canonical prescription of three full years of temporary vows for the validity of the perpetual profession. A direct investigation is to be made on such matters as the observance of the Code and the instructions of the Holy See on begging and on the canonical prohibition of electioneering.

The more proper field of religious discipline is the observance of the vows and of the articles of the following sources of obligation: the Rule, constitutions, legitimate customs, ordinations of the general

¹⁰Chelodi, n. 194, c).

¹¹Can. 513, § 1.

chapter, and regulations of higher superiors. The most apt norm of inquiry that can be suggested here is the list of questions of the quinquennial report to the Holy See, especially those contained in Chapter II, Article II of this list.

The observance of the vow of poverty demands the permission of the superior for the disposition of material things, but both the ancient and modern abuses in poverty are in the neglect of common life, for example, the possession of money that the religious disposes of dependently or independently for his own necessities; the frequent or habitual obtaining of necessities from externs; the failure of the institute to supply these necessities adequately and generously; the absence of the prescribed and reasonable uniformity among the religious in material things, especially in such matters as trips and vacations; and imprudent and excessive demands on parents for these necessities, particularly during the postulancy and noviceship.

The external safeguards of chastity are subject to the inquiry of the visitor. These include the avoidance of familiarity and sensual friendships, care in reading, prudence in the use of the radio, television, and in the choice of the moving pictures shown to the community. The observance of cloister falls under this heading but it is mentioned individually later in the canon.

The Ordinary inquires about fidelity to the prescribed religious exercises: Mass, meditation, Little Office of the Blessed Virgin Mary, examen of conscience, rosary, spiritual reading, visits to the Blessed Sacrament, etc.

The spirit of cooperation, peace, happiness, charity, the general spiritual level in the house, and the obstacles to all of these come under the scrutiny of the Ordinary.

The canon on the purpose of the general visitation of the diocese directs the Ordinary also positively to promote the welfare of the persons and places he visits.¹² His counsels can be of value to institutes that are lacking in initiative, manifest a most unsatisfactory rate of increase of membership, have a constricted mental outlook, or live so much in the traditions of the past that they refuse to face modern times in their lives in general, their work, spiritual formation, and education of subjects. He can give a sympathetic hearing and even effective aid to representations on the universal lack of sufficient financial resources in lay congregations. This fact is the cause

¹²Can. 343, § 1.

of overwork, of some of the weakened health, of much of the loss of the full fervor of the religious spirit, of inadequate education of subjects, of the failure to provide sufficient material necessities and suitable vacations, and finally of annoying and undignified ways of raising funds. The whole matter of overwork in its relation to the observance of religious discipline should be thoroughly studied. The daily school work of brothers and sisters is more than sufficient labor in itself. Added burdens can readily result in the contradiction of the unprepared teacher and the natural religious.

2° "*Whether sound doctrine and good morals have suffered in any way.*" This clause expresses an application of subjection to the Ordinary not as religious but in the manner of the ordinary faithful. The local Ordinary is the guardian of the purity of faith and morals in his diocese. Misunderstanding of matters of faith and erroneous moral principles can be avoided by a competent course in Christian doctrine during the postulancy and noviceship and by further and highly desirable theological courses after first profession.

3° "*Whether there have been any violations of cloister.*" The Ordinary has the obligation of exerting vigilance that cloister is observed in all religious congregations and of taking appropriate measures to correct any habitual, notable, or scandalous violations.¹³ Canon law imposes cloister on all congregations of men or women. This law places in cloister the parts of the house reserved for the exclusive use of the religious and determined by higher superiors. It forbids the entrance into the cloistered section of any person of the opposite sex except for a reasonable cause. The particular law of some congregations forbids the entrance likewise of those of the same sex. The law of cloister also demands the observance of the prescriptions of the constitutions on going out of the house and on the reception of visitors.

4° "*Whether the sacraments are duly and regularly received.*" The Ordinary is to inquire whether the religious receive the sacrament of Penance weekly, as universally prescribed by the constitutions. This is also the appropriate occasion for an investigation into the following canonical matters: the competence and regular fulfillment of their duties by the ordinary and extraordinary confessors; the availability of supplementary confessors; abuses in the matter of special confessors; interference in internal and external government by confessors; interference with the rights of subjects regarding the

¹³Can. 604, § 3.

supplementary and occasional confessors and also the confessors of religious women who are seriously ill; the exercise of these rights in conformity with right reason, prudence, and religious discipline; the important directive of the Sacred Congregation of the Sacraments on the opportunity for confession before daily Mass; and any violation of the prohibition of obliging to a manifestation of conscience. The frequency of the reception of Holy Communion is not prescribed by the constitutions but is left to the devotion of the individual religious. It is not beyond the power of the Ordinary to inquire about the general frequency of the reception of Holy Communion. If he finds a situation unusual in a religious house, he may be able to suggest or actually to effect a solution that will render the situation normal.

5° *Remedial action of the local Ordinary.* The defects in religious discipline of lesser moment that the Ordinary has discerned and judges worthy of mention should be communicated to the superiors. It will be sufficient to advise the local superior of such matters, unless he judges that an effective correction can be attained only by informing the superior general or provincial. If he has found abuses of serious moment, that is, continued or repeated violations of the laws of God, of the Church, or of religious discipline in matters of greater importance, he is to admonish the superiors to correct the abuse. The gravity of these matters will frequently demand or at least counsel that the higher superior be informed. If the abuse is not corrected within a reasonable time, the Ordinary himself is to take means to eliminate it. If he has discovered any serious matter that demands immediate correction, the Ordinary himself is to take direct corrective action but in this case he is obliged to inform the Sacred Congregation of Religious of his action.¹⁴

5. *Financial matters in pontifical congregations.* Canon law here asserts the practical restriction of the authority of the local Ordinary to the two following matters:¹⁵

a) *Dowries.* The dowries, which are proper to institutes of women, are under the vigilance of the Ordinary of the habitual residence of the higher superioress who is administering them. This right of vigilance demands that the consent of the Ordinary be obtained

¹⁴Can. 618, § 2, 2°.

¹⁵Can. 618, § 2, 1°. Only the two financial matters here listed are ordinarily found in constitutions approved by the Holy See. Cf. can. 533, § 1, 4°; 1515-1517; 1544-1551.

for any investment or change of investment of the dowries; he is also to exert care that the dowries are maintained intact and invested in safe, lawful, and productive securities; finally, he is to exact an account of the dowries under these headings at the time of the canonical visitation or even oftener, if he thinks the latter necessary.¹⁶ A statement should be prepared for the visitor showing the number of dowries, their value when given, the securities in which they are invested, and the current value of the securities.

b) *Funds for divine worship or charity.* The rather obscure and complicated funds here intended are those: (1°) donated or bequeathed to a house of a religious congregation; (2°) and motivated at least primarily and directly for divine worship or works of charity in favor of externs and to be carried out in the same village, town, or city in which the religious house is located. Money given for maintaining a scholarship can be an example of such funds. The consent of the local Ordinary must be obtained for any investment or change of investment of these funds, and he also has the right of inquiring into their administration. The manner, frequency, and time of the inquiry are left to the decision of the Ordinary.¹⁷ The canonical visitation is an opportune time for this inquiry.

These same rights of the Ordinary do not extend to such funds given to a province or congregation, nor to those given solely or primarily and directly for the benefit of the religious, nor when the divine worship or works of charity are to be performed outside the location of the religious house or when the choice of the place of their performance is left to the religious. The primary and direct purpose of the gift of funds for a scholarship may be to provide an education for a poor youth or to bestow a gift on the religious who conduct the school; only in the former case would these funds be subject to the norms of vigilance quoted above.

6. *Visitation of diocesan congregations.* The general principle of canon law is that diocesan congregations are completely subject to the local Ordinaries. However, the Code immediately limits this subjection by stating that it is such as is described in law.¹⁸ The principles that restrict the jurisdiction of the Ordinary over these congregations are as follows: (a) he must observe the particular canons that limit his power, for example, the higher superiors of the institute,

¹⁶Can. 549; 550, § 2; 533, § 1, 2°; § 2; 535, § 2.

¹⁷Can. 533, § 1, 3°; § 2; 535, § 3, 2°.

¹⁸Can. 492, § 2.

not the Ordinary, are competent to admit to the professions; (b) his authority must be exercised according to the approved constitutions; (c) the Ordinary of the motherhouse enjoys no primacy of authority, since the Code subjects the houses in each diocese to the jurisdiction of the Ordinary of that diocese; (d) a diocesan congregation is a legitimately erected moral person in the Church, with its own proper internal life and field of action; the superiors possess independent authority and are obliged to recur to the Ordinary in matters of internal government only when this is demanded by the Code or the constitutions; (e) the Ordinary is not to be considered as a religious superior who directly governs the congregation but as an external ecclesiastical superior, whose authority is that of vigilance over the proper observance of the Code and the constitutions, of correcting abuses, supplying for defects, and of guiding and aiding the congregation during the relatively brief probationary period of acquiring the strength and stability necessary in a petition for pontifical approval.

The Ordinary thus acts as an external ecclesiastical superior in the canonical visitation of these congregations. The Code places no limitation on the Ordinary's right of visitation of the houses of diocesan congregations. He visits these houses in everything, internal government, the whole field of discipline, all financial matters, persons, and places. Here also the Ordinary is obliged to interview the individual religious only to the extent that he judges necessary for the attainment of the purpose of the visitation.¹⁹

The visitation of the semipublic oratories and sacristies of diocesan institutes includes an examination into the following matters: cleanliness; freedom of the oratory from profane uses and its security against sacrilegious thefts and profanations; the conformity of the altar, the tabernacle, and their furnishings with canonical and liturgical legislation; the custody of the Eucharist; obedience to instructions on the custody of the tabernacle key; all the sacred vessels; the sanctuary lamp; the conformity of the vestments and other furnishings with liturgical law, ecclesiastical tradition, and the laws of sacred art; observance of the laws on divine worship and sacred music; fidelity to the list of days on which Exposition and Benediction of the Most Blessed Sacrament are permitted; the admission of priests to the celebration of Mass; and the proper custody of the holy oils.

The confessionals in these institutes are examined in the follow-

¹⁹Can. 513, § 1. Cf. 4. c), 1° above.

ing respects: their location in institutes of women in an open and conspicuous place and generally in the chapel; suitability and permanent accessibility of the place of the confessional; the danger of being overheard, especially in a confessional in the chapel; a suitable place for the confessions of the deaf; the presence of a narrowly perforated grating between the confessor and the penitent; and observance of the law that forbids the confessions of women outside the confessional except in cases of sickness or for other reasons of similar import.

The Ordinary always has the right of taking direct and immediate action to correct defects and abuses that he has discovered in diocesan congregations. However, for the efficacy of the government of superiors and the peace of the members of the institute, it would be better to follow the order of correction described above for pontifical congregations.

A diocesan generalate or provincialate and the general and provincial superiors and officials, even if the institute or province has houses in several dioceses, certainly fall under the quinquennial visitation of the Ordinary as a local house and members of a local community. The administration of all the dowries is also subject to this visitation of the Ordinary. It is certain that the Ordinary is *not obliged* to make a canonical visitation of the general and provincial houses, superiors, and officials *as such*, nor of the general and provincial government and material administration, even if all the houses of the congregation or province are located in his diocese. The argument for this statement is found in the law on the canonical visitation, which speaks only of the visitation of houses, not of provinces or institutes.²⁰ It is likewise certain that the Ordinary *may* make such a visitation, provided all the houses of the province or congregation are located in his diocese. This right follows from the general subjection of diocesan congregations to the Ordinary and is in conflict with no canonical principle. It is more probable that the Ordinary *may not* make such a visitation when the congregation or province includes houses located in other dioceses, unless he has been commissioned to do so by the Ordinaries of all these other dioceses. The principal arguments for this doctrine are that such a visitation would affect the entire congregation or province, would contravene the canonical principle that the Ordinary of the motherhouse enjoys no primacy of authority, and would thus be obstructive of the rights of

²⁰Can. 512.

the other Ordinaries.²¹

Some canonists oppose this doctrine and hold with solid probability that the Ordinary may make a canonical visitation of such a generalate or provincialate. Their position is founded on the general subjection of diocesan institutes to the local Ordinary and they deny that this visitation, whose purpose is to promote the observance of the Code and the constitutions, would of its nature conflict with the authority or rights of the other Ordinaries.²² In this diversity of opinion, the Ordinary may licitly maintain the right of visitation, since the exclusion of the visitation of such a generalate or provincialate from the general principle of subjection to the local Ordinary has not been certainly proved.

The controversy should now have a negligible practical application. The Sacred Congregation of Religious stated clearly in the new quinquennial report that a diocesan institute actually divided into provinces should have petitioned the status of a pontifical congregation before such a division. The Sacred Congregation also explicitly affirmed that any diocesan congregation should petition pontifical approval as soon as the necessary conditions are verified. These are practically always verified in a diocesan congregation that has spread beyond the diocese of origin. It cannot be repeated too frequently that the diocesan status of a religious institute is not perpetual and definitive but only temporary and probationary and that pontifical status, when the necessary conditions are verified, is not optional but mandatory according to the practice of the Sacred Congregation.²³

II. Monasteries of Nuns Not Subject to Regular Superiors

Canonically nuns are the members of an institute of religious women in which solemn vows at least should be taken according to the prescription of the particular law of the institute. Only simple vows are still taken in most monasteries of nuns in the United States, but the injunction of the apostolic constitution *Sponsa Christi* should soon reverse this condition.²⁴ Some orders of nuns, for example, the

²¹Bastien, n. 137; Jombart, IV, n. 1323, 7, but cf. I, n. 827, 2, a); Larraona, *CpR*, X (1929), 368-377; XIV (1933), 417, and nota 777; 418; Mazzarelli, nn. 145-147; Quinn, 84-90; Schaefer, n. 744, d), but cf. n. 745.

²²D'Ambrosio, *Apollinaris*, I (1928), 417-422; Reilly, 91-97; apparently also Brys, n. 631, IV, 3°; De Carlo, n. 206, III; Vermeersch-Creusen, n. 660, 3; Vromant, *De Bonis Ecclesiae Temporalibus*, n. 238.

²³Review for Religious, March, 1950, 57-68; January, 1951, 22; January, 1952, 13-14.

²⁴Statuta, Art. III, § 2.

Carmelites and Dominicans, are subject by the law of their constitutions to the superiors of orders of men; others, for example, the Visitandines, are not. Monasteries of only simple vows are most rarely in fact subject to orders of men, even though their constitutions prescribe such subjection. The first category of nuns with regard to the canonical visitation of the local Ordinary is of monasteries of solemn or simple vows that are not *in fact* subject to orders of men.

The local Ordinary is obliged to visit all such monasteries every five years.²⁵ He may do so more frequently, since these monasteries are subject to him also with regard to the religious life. The constitutions also may prescribe a greater frequency of visitation. He visits these monasteries in everything, as described above for diocesan congregations. All monasteries of nuns, whether of solemn or simple vows, are now to have papal cloister.²⁶ The local Ordinary or his delegate, accompanied by at least one cleric or religious man of mature age, enters a papal cloister of women only for the visitation of places. The rest of the visitation is carried out at the grille.²⁷

III. Monasteries of Nuns Subject to Regular Superiors

The distinctive note of this category is that the monastery is in fact subject to an order of men. As stated above, it may be of solemn or simple vows. The local Ordinary is obliged to visit such a monastery every five years concerning the observance of the law of cloister and he may make such a visitation as often as he judges it opportune.²⁸ On the occasion of his quinquennial visitation he also inquires into the administration of the dowries.²⁹ The Ordinary also has a suppletory duty with regard to a monastery of this category. If the monastery has not been visited within five years by the regular superior, the local Ordinary is obliged to visit it in everything, as explained above for diocesan congregations.³⁰

Other Pertinent Canons and Principles

Canons 513, § 1 and 2413, as also the principles on the field of conscience, denunciation of the conduct of another, and use and secrecy concerning matters learned in a visitation, explained in the pre-

²⁵Can. 512, § 1, 1°.

²⁶Sponsa Christi, Statuta, Art. IV.

²⁷Can. 600, 1°.

²⁸Can. 512, § 2, 1°.

²⁹Can. 550.

³⁰Can. 512, § 2, 1°.

vious article on the visitation of higher superiors, apply similarly to the canonical visitation of the local Ordinary.^{31,32}

³¹Concerning the subject of the penalty of can. 2413, cf. Jombart, Larraona, Muzarelli, and D'Ambrosio, as cited in notes 21-22, and Reilly, 173-176.

³²The authors cited are: Abbo-Hannan, *The Sacred Canons*, I; Bastien, *Directoire Canonique*; Brys, *Juris Canonici Compendium*, I; Chelodi, *Ius Canonicum De Personis*; Ciacio, *De Oratoriis Semipublicis*; Cocchi, *Commentarium In Codicem Iuris Canonici*, IV; Coronata, *Institutiones Iuris Canonici*, I; D'Ambrosio, *Apollinaris*; De Carlo, *Jus Religiosorum*; Fanfani, *Il Diritto Delle Religiose, De Iure Religiosorum*; Farrell, *The Rights and Duties of the Local Ordinary Regarding Congregations of Women Religious of Pontifical Approval*; Goyeneche, *Commentarium Pro Religiosis, De Religiosis*; Jombart, *Traité De Droit Canonique*, I, IV; Larraona, *Commentarium Pro Religiosis*; Muzzarelli, *De Congregationibus Iuris Dioecesani*; Pruemmer, *Manuale Iuris Canonici*; Quinn, *Relation of the Local Ordinary to Religious of Diocesan Approval*; Raus, *Institutiones Canonicae*; Regatillo, *Institutiones Iuris Canonici*; Reilly, *The Visitation of Religious*; Schaefer, *De Religiosis*; Slafkosky, *The Canonical Episcopal Visitation of the Diocese*; Toso, *De Religiosis*; Vermeersch-Creusen, *Epitome Iuris Canonici*, I; Vromant, *De Personis: De Bonis Ecclesiae Temporalibus*; Wernz-Vidal, *De Religiosis*.

"10,000 GOLD FRANCS" MEANS "5,000 DOLLARS"

According to a decree of the Sacred Consistorial Congregation, July 13, 1951, religious institutes need the permission of the Holy See to alienate property or to incur a debt when the amount exceeds 10,000 gold francs or lire. In an article in this REVIEW (November, 1952, pp. 301-304), we attempted to translate this amount into American dollars, and we reached the tentative conclusion that the approximate amount would be 7,000 dollars. Our estimate was based on sound economic calculations; hence, we suggested that 7,000 American dollars could be taken as the norm until some more specific norm would be given by the Holy See itself.

On January 29, 1953, the Sacred Congregation of Religious published the official equivalents of 10,000 gold francs or lire for the principal countries of the world. The equivalent for the United States is given as 5,000 dollars; for the equivalents in other countries, see page 150.

As matters now stand, therefore, the permission of the Holy See must be obtained to alienate property or to incur a debt when the amount exceeds 5,000 dollars in our ordinary currency. It should be recalled that this permission may be obtained through the Apostolic Delegate, in Washington, if the sum does not exceed 500,000 dollars.

Confession before Communion

Gerald Kelly, S.J.

ON THE FIFTEENTH of June, 1520, in a memorable document which begins with the words, *Exsurge Domine* (Arise, O Lord), Pope Leo X condemned a multitude of errors of Martin Luther. Among these errors was Luther's teaching on the preparation required for Holy Communion. According to him, prayers and other pious works, as well as contrition for mortal sin and even confession itself, are useless; all that is required is to believe, to have confidence that one will obtain grace in the sacrament, and this alone will make one pure and worthy.

Thirty-one years later, in its thirteenth session (October 11, 1551), the Council of Trent considered this same erroneous teaching, and stated the true doctrine in a chapter and a canon. Chapter VII, "On the preparation to be given that one may worthily receive the sacred Eucharist," runs as follows:

"If it is unbeseeming for anyone to approach to any of the sacred functions unless he approach holily; assuredly, the more the holiness and divinity of this heavenly sacrament are understood by a Christian, the more diligently ought he to give heed that he approach not to receive it but with great reverence and holiness, especially as we read in the Apostle those words full of terror: *He that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* Wherefore, he who would communicate ought to recall to mind the precept of the Apostle: *Let a man prove himself.* Now ecclesiastical usage declares that necessary proof to be, that no one, conscious to himself of mortal sin, how contrite soever he may seem to himself, ought to approach to the sacred Eucharist without previous sacramental confession. This the holy Synod hath decreed is to be invariably observed by all Christians, even by those priests on whom it may be incumbent by their office to celebrate, provided the opportunity of a confessor do not fail them; but if, in an urgent necessity, a priest should celebrate without previous confession, let him confess as soon as possible." (Waterworth, *The Canons and Decrees of the Sacred and Oecumenical Council of Trent*, pp. 80-81.)

The eleventh canon of the same session makes explicit reference to the Lutheran error. It reads:

"If anyone saith, that faith alone is a sufficient preparation for receiving the sacrament of the most holy Eucharist; let him be anathema. And for fear lest so great a sacrament may be received unworthily, and so unto death and condemnation, this holy Synod ordains and declares that sacramental confession, when a confessor may be had, is of necessity to be made beforehand, by those whose conscience is burthened with mortal sin, how contrite even soever they may think themselves. But if anyone shall presume to teach, preach, or obstinately to assert, or even in public disputation to defend the contrary, he shall be thereupon excommunicated." (Waterworth, p. 84.)

The foregoing teaching of the Council of Trent is the principal source of our present canon law: namely, canon 807, which concerns the celebration of Mass, and canon 856, which concerns the reception of Holy Communion. An English translation of the latter canon runs as follows:

"No one, whose conscience convicts him of mortal sin, no matter how contrite he thinks himself, may approach Holy Communion without previous sacramental confession. If there is urgent necessity, and no opportunity of finding a confessor, he must first elicit an Act of Perfect Contrition." (O'Donnell, *Moral Questions*, p. 270.)

This law is of the greatest moment. It should be clearly understood by religion teachers, catechists, and frequent communicants. Properly to understand it, one must have a grasp of these three propositions: (I) It is *always* necessary to be in the state of grace when receiving Holy Communion. (II) It is *ordinarily* necessary to confess before receiving Holy Communion if one has committed a mortal sin since one's last good confession. (III) In certain *extraordinary* circumstances it is sufficient to regain grace by an act of perfect contrition before receiving Holy Communion. The purpose of the present article is to explain these three propositions and (IV) to call attention to some precautions to be taken in order to safeguard the ordinary observance of the law and to avoid sacrilegious Communions.

I. It is always necessary to be in the state of grace when receiving Communion.

One reason for this is that the Holy Eucharist is a sacrament of the living. A sacrament of the living supposes its recipient to be already supernaturally alive—that is, living the divine life of grace—

and its function is to increase this divine life in the soul. A second reason is found in the special purpose of the Eucharist, which is to nourish. We do not speak of nourishing a corpse; nourishment supposes that life already exists.

The conscious reception of Holy Communion while in the state of mortal sin is a grave sacrilege. It is to receive the source of salvation unto one's own condemnation. No one, therefore, should receive this sacrament unless he has a reasonable assurance that he is in the state of grace. I say "a reasonable assurance," because when there is question of our interior state of soul it is not possible for us, apart from a special divine revelation, to have an absolute certainty that we are in the state of grace. All that God expects of us in this and in similar matters is a practical, or working, certainty that we fulfill various conditions established by Himself or the Church for His honor and our own spiritual welfare. For ordinary people there is no difficulty in this matter. They go to confession, do what they can to fulfill the requisites of a good confession, and leave the confessional in peace, sufficiently confident that their sins are forgiven and that they are in the state of grace. And the same is true of them when they make an act of perfect contrition: they are reasonably, or practically, sure that through this act they are restored to God's friendship, in case they had lost it through mortal sin.

(Contrition, said the Council of Trent, is perfect through charity. Hence, perfect contrition is sorrow for sin based upon a motive of charity, that is, sorrow because one has offended God, who is the supreme good and worthy to be loved above all things. It is not difficult for those who are accustomed to think of God to make an act of perfect contrition and to mean it. The formula for the act of contrition, as ordinarily taught in catechism classes, contains both imperfect and perfect contrition. This is appropriate, because sorrow for the perfect motive does not exclude sorrow for lesser motives.)

Some people, such as the scrupulous, have great difficulty in these matters. They always feel spiritually insecure. No matter what their reason might tell them of their state of soul, its calm judgment is stifled by their fear; and this fear makes them *feel* that they are not, or may not be, in the state of grace. If such people were to follow their feelings, they would very likely never receive a sacrament of the living, especially the Holy Eucharist. For them it is necessary to follow sound direction in spite of their feelings—all the while working towards the goal of being able to make quiet judgments for themselves, judgments based on facts and not on fear.

As is the case with other sins, one must realize what he is doing in order to be guilty of a sacrilegious Communion. Consequently, one who is actually in the state of mortal sin but does not advert to this when he receives Holy Communion does not commit a sin; in fact, it may be that he receives sanctifying grace through the Eucharist itself. Many eminent theologians hold that a sinner (i.e., one in the state of mortal sin) who receives Holy Communion in good faith and with imperfect contrition for his sins is restored to grace through this sacrament. Knowledge of this opinion may be a consolation to those who are apt to worry about being deprived of grace because of unsuspected unworthiness when they communicate.

The case of receiving Holy Communion without adverting to the fact that one is in the state of mortal sin can hardly be very common. But it is certainly not an impossibility, especially for some people whose devotions are governed by routine. For example, suppose that a layman is accustomed to receive Holy Communion the first Sunday of every month and to go to confession the day before. It might happen that something unforeseen would prevent his going to confession, and then, following his routine pattern, he would communicate Sunday morning without realizing at the time that he had been unable to make his usual confession. If he had committed a mortal sin and had made only an act of imperfect contrition he would still be in mortal sin at the time of communicating. Being unconscious of this, he would be in what is called "good faith." Communion would probably have the same effect for him as an act of perfect contrition—namely, give him sanctifying grace, though he would still be obliged to confess his sin.

II. It is ordinarily necessary to confess before receiving Communion if one has committed a mortal sin since one's last good confession.

To say that one must be in the state of grace when receiving a sacrament of the living is not the same as saying that a sinner must go to confession before receiving one of these sacraments. It is possible to regain sanctifying grace either through actual confession or through perfect contrition, which includes the intention to confess at the proper time. Nothing in the nature of a sacrament of the living makes actual confession a necessary prerequisite; nor is there any special law which makes confession necessary, except for the Holy Eucharist. For instance, if a young man who is to be confirmed tomorrow commits a mortal sin today, he is certainly obliged to regain sanctifying grace before receiving confirmation, but an act of

perfect contrition would suffice for this purpose. And this would be true also of matrimony, holy orders, and extreme unction, if these sacraments were received apart from Holy Communion or the celebration of Mass.

The Holy Eucharist, therefore, is governed by an entirely special law. As we learn from the Council of Trent and the Code, the regaining of grace through perfect contrition is not normally sufficient for the reception of this sacrament; sacramental confession is ordinarily required. The reason for this seems to be the entirely special character of the Holy Eucharist. It is the most excellent of sacraments, and it is to be safeguarded as much as is humanly possible against the danger of abuse.

Is this law prescribing confession before Communion a divine law or a law made by the Church? The answer to this question is not clear. Some of the greatest of post-Tridentine theologians explain it as a divine law promulgated through St. Paul. St. Alphonsus Liguori, writing in the eighteenth century, adheres to this explanation as being by far the more common and the only true one. Nevertheless, eminent modern theologians express dissatisfaction with the arguments that the law is of divine origin and hold that the words of the Council of Trent are sufficiently verified if the law is considered to be of ecclesiastical origin. In either case—whether divine or merely ecclesiastical—the law is strictly binding, and the only exception to it is officially declared by the Church to be a case in which Communion is necessary and confession is impossible, as will be explained in our next section.

Who are obliged by this law to go to confession before receiving Communion? *Only those who are certain that they have committed a mortal sin since their last good confession.* Therefore, one who inculpably failed to tell a mortal sin in an otherwise good confession is not obliged to abstain from Communion until he makes another confession. He has already regained grace through confession. It is true, of course, that the omitted sin must still be confessed; but it is not necessary to advance one's ordinary time of confession in order to do this, and in the meantime one may receive Holy Communion even daily as long as he commits no further mortal sin.

It is clear that if one who *knows* he forgot to tell a mortal sin in confession may receive Holy Communion, then one who merely *doubts* whether he forgot to tell a sin has the same privilege. But what of one who *knows* he committed a mortal sin and doubts

whether he has been to confession at all since then (not a very common case), or of one who doubts whether he has sinned mortally (e.g., by sufficient reflection or full consent) since his last confession? Regarding these cases there would be some difference of opinion among theologians; but a sound practical rule covering all such doubts is this: the sole obligation is to take some available means of removing the doubt so that one will be reasonably sure of being in the state of grace when receiving Holy Communion.

Sometimes what is called a doubt is not a doubt at all, but merely a scruple or a sort of hazy fear. The best treatment for such worries is to pay as little heed as possible to them, even though they accompany the holiest of actions. In other instances, a doubt is a sort of temporary state of mind that can be corrected by the application of a sound rule of presumption. For instance, one who wonders whether he gave full consent in some very disturbing temptation, might realize in his calmer moments that in similar situations he never, or practically never, gives in to the temptation. Thus the presumption of not consenting favors him, and he may use this presumption to dispel his perplexity and to form the practical judgment that he is still in the state of grace. In such cases neither confession nor perfect contrition is strictly required before Holy Communion.

But it may happen occasionally to anyone that his doubt whether he has committed a mortal sin is too solidly-founded to be ignored and that the circumstances of the temptation are so unusual that the ordinary presumptions are not helpful. In other words, one might have a really sincere and insoluble doubt whether he is here and now in the state of mortal sin. Even in this case confession is not obligatory; but if one does not wish to go to confession one should make an act of perfect contrition before receiving Communion. According to some good authors even the act of perfect contrition is not strictly necessary; but it is hard to find any sound reason for this opinion and I would not sponsor it. On the other hand, many, if not most, authors think that confession is generally advisable in these cases of insoluble doubt. For myself, I would be very slow to recommend the special confession of doubtful sins except to persons who might need this as a means of correcting a proneness to laxity.

III. *In certain extraordinary circumstances it is sufficient to regain grace before receiving Communion by making an act of perfect contrition.*

A problem proposed to Father Michael O'Donnell (*Moral Ques-*

tions, p. 270) can aptly introduce the present section. The problem concerns "a person who did an impure action and was heartily sorry for doing so, and wanted to receive Our Blessed Lord the following morning." This person evidently had no opportunity to go to confession; hence he made an act of perfect contrition "and promised Our Lord he would go to confession at the first opportunity and tell that sin of impurity and fulfilled that promise a few days later." He now wants to know whether he did wrong in going to Communion.

This is a very *human* problem. One can almost feel the anxiety of the questioner. Father O'Donnell rightly sets his mind at rest by saying that, since he acted in good faith, he has no need to worry. It is one thing to decide whether one has been guilty of sin, another thing to tell one what to do in the future. It cannot be repeated too often that past actions are not to be judged by present knowledge. Many of us have done things in perfectly good faith which we later learned were forbidden. In acting thus we were not guilty of sin; in fact we may have been highly pleasing to God because we did what we thought was right under the circumstances. So, too, we may have done things in a sort of perplexed state in which we did the best we could to decide what was right and then did it, but with a sort of vague anxiety. This is not what authors refer to when they condemn acting "in practical doubt." The "practical doubter" is not merely troubled by a vague worry or perplexity; he is one who has a serious reason for questioning whether what he is about to do is sinful and then, without forming his conscience, he does it anyway.

I call attention to this principle that past actions are not to be judged by present knowledge, because it is not entirely unlikely that some readers of this article may have had an experience similar to Father O'Donnell's questioner. Lacking a clear knowledge of the law of confession before Communion, they may have received Communion without previous confession in some instance in which, according to the explanation given here, they were not justified in doing so. Let them be content to use the new knowledge as a guide for the future and not make it a cause of anxiety about the past.

Many laws admit of exceptions by reason of some extraordinary circumstances or combination of circumstances. Thus, a mother who must care for a sick child is excused from Sunday Mass; the poor who live on what they receive from others are excused from the law of abstinence; and so forth. The law prescribing confession before Communion also admits of exception; but the Church considers this

matter of such importance that she officially declares just what circumstances constitute the exception. For a legitimate exception there must be a combination of two extraordinary circumstances: (1) *impossibility of going to confession*; and (2) *necessity of receiving Communion*. Both conditions must be verified. And both need some explanation.

1. *Confession Impossible.*

Authors generally illustrate this matter with the example of a person who is already kneeling at the Communion rail before he realizes that he should have gone to confession. It is clear that if he is to receive Communion now (whether that is necessary will be treated later), then confession before Communion is impossible. He cannot stop the priest at the altar rail and say: "Will you please hear my confession before giving me Communion."

Father Edwin F. Healy, S.J., in *Christian Guidance* (p. 105), uses the example of a father of a family who has planned on receiving Communion with his children on their mother's anniversary. He intends to go to confession before Mass, but when they reach the church they find that the only priest of this parish is already beginning Mass. As Father Healy points out, it would be out of the question for the man to leave the church and go elsewhere to confession if he is to receive Communion with his family at this Mass.

Examples of inability to get to confession are not limited to these last-minute cases. The impossibility might last for some time, especially in a small town when the pastor is absent and when inclement weather or lack of time would prevent one from going to another town. Moreover, there can be cases in which a priest can be reached yet confession is impossible: for example, if the priest would not hear the confession, perhaps because of scruples. Or the only available priest might be one without the faculties to hear confessions. This would not be very common in our country; but it could happen, for instance, in the case of a priest who would be outside his own diocese. And it would be more common in some countries where it is customary to limit the jurisdiction of young priests to a certain class of persons.

At the time of the Council of Trent the limitation of confessional faculties was not at all uncommon; hence cases in which an available priest might be able to hear one's confession were not rare. This seems to be one reason for the rather strange wording used by the Council in declaring the law of confessing before Communion.

Confession is necessary, it says, if one has a "*copia confessoris*." The Code preserves the same expression, "*copia confessarii*." The literal meaning of *copia* is "a plenty, an abundance," and the very use of the expression implies that it might be possible to have a priest present, yet no confessor would be available. Various authors try to express this idea by saying that confession is necessary: if a confessor is present to whom one is obliged to confess; if a suitable confessor is present; if there is an available priest to whom one could go to confession without grave inconvenience.

The foregoing are various ways of saying that even when a priest is present or can be reached confession may be a practical impossibility. I have already cited two examples of this: the priest who cannot hear the confession, and the priest who will not hear it. Another example of this practical impossibility of confessing is the case in which confession cannot be made without the necessary privacy. Still another case, very clear in theory but not nearly so clear in its application, is that in which the very going to confession would create suspicion in the minds of others that one had sinned seriously. I say this is clear in theory because such a danger to one's reputation is certainly an extraordinary inconvenience that would make confession morally impossible. And I add that it is not clear in its practical application because the danger is more likely to exist merely in the minds of certain oversensitive individuals than in actual fact. It is sometimes said that this kind of situation is not uncommon in communities of Sisters, so that a Sister who would go to confession before Mass would be open to suspicion. Perhaps there are some communities in which such gross unkindness and injustice prevail, but we can at least hope that they are very rare and that they will soon reform.

Theologians discuss and dispute over what they call "invincible repugnance" attached to going to confession to a certain individual. All agree, of course, that the mere difficulty of confession, or the mere humiliation of confessing a serious sin—difficulties inherent in confession to some extent for most people—would not constitute a moral impossibility of going to confession. The debatable case concerns repugnance or embarrassment that arises from some kind of special relationship with the confessor. This might be blood relationship: for example, the confessor is one's son or brother. Or it might be a relationship of work: for example, the confessor and penitent are working intimately together day after day. Or it might be a

relationship—if I may use the term—of dislike. For instance, suppose that a certain priest clearly dislikes me and loses no opportunity of showing it by being rude, ridiculing me, and so forth. It is easily seen that I might have a repugnance to confessing a serious sin to that priest which would be entirely *special*, entirely different from the difficulty normally experienced in confession.

No one holds that these relationships always create "invincible repugnance." But many theologians believe that this psychological effect is experienced in some cases and that in these cases there is a truly extraordinary inconvenience which amounts to a moral impossibility of confessing to that priest. Hence, they would say that if such a priest were the only one who could be reached, confession would be a practical impossibility. I am convinced that these theologians are correct; and I believe that St. Thomas Aquinas would agree with them, too. With reference to a similar question—the necessity of making the annual confession "to one's own priest"—St. Thomas recommended great liberality in allowing people to go to other confessors, "because," he said, "many are so weak that they would rather die without confession than confess to that priest." (*Suppl.*, q. 8, a. 5, ad. 6.)

A few other cases generally cited by authors as constituting an impossibility of confessing are these: the danger of scandalizing the priest; the danger that confessional secrecy will be abused; the danger of revealing one's accomplice in a sin. Granted that such conditions existed, they would make confession morally impossible; but I think their actual existence would be rare.

2. Communion Necessary

Because of the variety of situations which make confession a moral impossibility, the first condition for the exception to the law of confession before Communion is not entirely uncommon. But a second condition is also required—*necessity* of going to Communion—and this is seldom verified. To illustrate this condition we might reconsider three of the cases previously mentioned.

In the problem presented to Father O'Donnell the questioner apparently had no opportunity of going to confession. But his only reason for going to Communion was that he "wanted to receive Our Blessed Lord the following morning." This desire, though it may be very strong and though it is very laudable, does not make Communion a necessity. There is a necessity of going to Communion

only when abstinence from Communion would be accompanied by some very extraordinary inconvenience.

Another case is that of the person who is already kneeling at the Communion rail when he realizes that he should have gone to confession. Clearly, as we pointed out, confession is now impossible. And if he could not leave the rail without exposing himself to suspicion, there would also be a necessity of communicating: that is, abstinence from Communion would be accompanied by the extraordinary inconvenience of danger to his reputation. Granted that this circumstance existed he could legitimately receive Communion after having made an act of perfect contrition.

A third example was taken from Father Healy's *Christian Guidance*. Since Father Healy uses this particular example primarily to illustrate a necessity of communicating, it may be helpful to quote it in its entirety:

"It has been the custom for some years that the whole Baxter family receive Holy Communion on December 12, the day on which Mrs. Baxter died. Mr. Baxter had received Holy Communion the day before at the Sunday Mass and now he comes to church with his grown children. Unfortunately, he committed a serious sin the previous afternoon, and he is counting on going to confession before Mass. However, when Baxter arrives he finds that Father Treacy, the only priest at this church, has already begun the prayers at the foot of the altar. Baxter cannot pretend that he violated the Eucharistic fast, for his children know that he did not. He cannot feign sickness, for he is obviously in the best of health. Unless he receives Holy Communion, his family will conclude that he is in the state of mortal sin."

Father Healy comments: "Given these circumstances, Mr. Baxter may make an act of perfect contrition and licitly go to Holy Communion at this Mass." I believe that theologians would generally agree with this solution because the circumstances all build up to an entirely exceptional situation—a situation which not only excludes the possibility of confession but also makes abstinence from Communion a source of extraordinary inconvenience. And if the case were changed so that the children were young, instead of grown up, there might be the added factor of danger of bad example if the father were to abstain from Communion in the circumstances described. A case in which similar circumstances might prevail would be a wedding, when the bride and groom had planned on receiving

Communion together at the Nuptial Mass.

It may be taken as a sound working principle that if abstinence from Communion would jeopardize one's reputation or give bad example, then Communion is necessary, in the sense of canon 856. But as I suggested with reference to confession, it is easier to enunciate a principle like this than to judge its practical application. It is sometimes said, for instance, that these inconveniences are apt to exist in a convent, or when Sisters go to Communion daily in the parish church, or when they receive Communion with the children on special occasions, such as the First Friday. We are dealing here with a question of fact, and I certainly would not want to be dogmatic in affirming or denying the existence of the conditions. *If* they exist, they constitute a necessity of communicating. But clearly the Church does not want them to exist; and there is no valid reason why they should exist, because occasional abstinence from Communion is certainly not a sound basis for either suspicion or scandal.

All theologians say that the mere desire to receive Communion does not make Communion a necessity. In other words, the sorrow felt by a devout person who is deprived of Communion is not an extraordinary inconvenience in the sense of canon 856. This is undoubtedly true when the omission of Communion would be required for only a day or two. But I think there is room for an easier judgment in the case of a devout daily communicant, especially a religious, who might have to omit Communion for a rather long time. I am thinking particularly of an earnest religious who might very rarely commit a serious sin and who on one of these rare occasions might be in circumstances in which confession would be impossible for a week or so. I believe that abstinence from Communion during all that time would constitute an extraordinary hardship for such a religious—a hardship of such an exceptional nature as to constitute a justification for receiving Holy Communion after regaining grace through perfect contrition. This case is admittedly rare; but it can happen, especially in some rural districts.

Throughout this present section I have tried to stress two points: first, that the combination of circumstances demanded by the latter part of canon 856 should be seldom verified; and secondly, that it can be verified occasionally, even in the case of religious. But whenever a religious finds that these exceptions are frequent, there is something radically wrong—a situation which should not exist and which must be corrected. In this regard, I should like to refer to a question

answered in an earlier number of this REVIEW (V, 70-71) that concerned a young Sister with a problem that called for frequent confession. She was in a place where such frequent confession was practically impossible and she thought that "frequent abstaining from Communion, especially as this might often be for several days at a time, would enable others to suspect her trouble." I believe that the answer we published at that time bears repetition here:

"It is not easy to answer a problem like this in a few words; but we can give a general idea of the points that must be considered. An occasional emergency when Communion is judged necessary and confession is impossible is understandable and might occur in the life of almost anyone. But a state of affairs that makes such emergencies more or less habitual ought to be remedied. In the case referred to in the question, the religious should ask for a change of residence that would enable her to confess when necessary and to obtain competent direction concerning her problem. If she cannot bring herself to ask for the change and is unable to clear up the problem, she ought seriously to consider whether she has the requisite qualities for leading the religious life. Decisions like this ought to be made while religious are still young. If some problems are not faced and settled in the early years of the religious life they can eventually reach a point where a satisfactory solution is practically impossible."

The change of residence suggested in this answer can hardly be made judiciously unless the superior is given some information as to the nature of the problem. (Cf. REVIEW FOR RELIGIOUS, VI, 242-47.) Humility, therefore, is a requisite for the religious; but needless to say a religious who is unwilling to practice such humility when salvation itself might be concerned has lost his sense of values. On the other hand, the superior should be approachable, sympathetic, and very careful to observe strict secrecy.

IV. *Precautions to be taken to avoid the unnecessary use of exceptions to the ordinary law of confession before Communion and to guard against sacrilegious Communions.*

Under date of December 8, 1938, the Sacred Congregation of the Sacraments issued an instruction for local ordinaries and major religious superiors which called attention to the fact that frequency of Communion could lead to diminished esteem for the Blessed Sacrament and that reception in groups could lead to sacrilegious Communions. The purpose of the instruction was to outline a number of steps to be taken to preclude these evils. There is a complete English

version of this instruction in *Canon Law Digest*, II, 208-15; an outline in REVIEW FOR RELIGIOUS, III, 268-270. In the same number of the REVIEW (pp. 252-67), is a commentary on the instruction by Father Émile Bergh, S.J., together with some notes by the editors and some references to other commentaries. Since these various references cover the matter completely, I shall conclude the present article with only brief references to some of the main precautions.

The first precaution is to give proper doctrinal and ascetical instruction regarding the Holy Eucharist. This kind of instruction should engender a profound esteem for the Blessed Sacrament, a desire to communicate frequently and worthily, and a wholesome abhorrence of sacrilege. Through such instruction one would see that daily Communion is a great privilege, but not a necessity. Moreover, though Communion is not reserved to the saints, it does suppose a minimum disposition of freedom from mortal sin, and nothing justifies its conscious reception in this state. And although one need not have the most perfect motive, such as disinterested love of God, one should have a supernatural motive, such as the desire to avoid sin, preserve grace, grow in grace, and so on.

Should instruction be given, not only about the necessity of regaining grace through confession, but also about the exception which permits the reception of Communion with only an act of perfect contrition? If one were to judge from some of the religious texts I have seen, one would conclude that the faithful are to be told only about the necessity of confession, and nothing about the exceptions mentioned in canon 856. This does not seem fair. If the faithful are obliged to keep a law, they are entitled to know what the law means, how seriously it obliges, and what are at least the more common legitimate exceptions. I admit that this has to be adapted to the age of the people. Yet surely even a child can be taught that if he commits a mortal sin he should go to confession before receiving Communion, but if he cannot avoid going to Communion and cannot get to confession, then he should make an act of perfect contrition before Communion. He might also be told that if ever he should have to do this, it would be well for him to explain the case in the next confession and see whether the confessor would want to give him some advice for the future.

A second precaution is to provide ample opportunity for confession before Communion. For religious in particular this means safeguarding the liberty of confession as granted in the canons; and for

parishes, schools, institutions, and religious houses, it means that whenever it is feasible a confessor should be available before Mass. This latter provision should certainly be very helpful in larger convents, but I do not clearly see how it would be either convenient or effective in some very small convents.

A third precaution is to avoid practices that make it difficult for individuals to abstain from Communion. It is ordinarily not prudent, for instance, for a teacher to say to a pupil, or a superior to a subject: "What's the matter—are you ill? I noticed you didn't go to Communion this morning." Also, if a "general" Communion is had, it should be in such a way that no one feels obliged to go or that no attention will be called to those who do not go. So, too, prizes are not to be given for frequent Communion, and contests that highlight the reception of Communion by individuals should not be had.

As regards circumstances that make it difficult to abstain from Communion, the instruction, referring especially to the effect of these things on young people, said there should be "no rigid and quasi-military order in coming up, no insignia to be worn by those who receive Communion, etc." Some commentators have inferred from this that communities of religious women ought to abandon their custom of approaching the Communion rail in a certain order. Some have put this rather strongly, as if the instruction demanded it. One of the milder comments runs as follows: "It would certainly be praiseworthy and according to the spirit of the Instruction if the rigid and almost sacrosanct order of approaching the communion rails (Mother Superior, the Assistant, the senior nuns, etc.) were abolished; in convents human respect may do more mischief than in men's communities."

No doubt, good might come from dropping the order of precedence; but I do not share the great enthusiasm of some writers about its possible good effects. For one thing, a large number of our religious are in small communities, where abstaining from Communion would be noticeable no matter what order or lack of order prevailed. And even as regards larger communities, I wonder how long it would take, after the prescribed order of precedence had been dropped, for the religious to establish their own order. Most of us are confirmed routinists. Give a community enough time—and I doubt whether much time would be required—and one would note that the same ones go to Communion first, the same ones go last, and of course the same ones are in the middle. Perhaps I am wrong. But if I am

right, then the best precaution is not in the "mechanics" of going to Communion, but in the general cultivation of a mental attitude which allows everyone liberty of spirit, both in going to confession and in abstaining from Communion.

NATIONAL EQUIVALENTS FOR "10,000 GOLD FRANCS"

According to the announcement of the Congregation of Religious (see p. 130) the official equivalents of 10,000 gold francs or lire for the principal countries are:

North and Central America	5,000	American dollars
Argentina	100,000	Argentine pesos
Belgium	250,000	Belgian francs
Brazil	150,000	Cruzeiros
Canada	5,000	Canadian dollars
Colombia	15,000	Colombian pesos
Egypt	2,000	Egyptian pounds
France	2,000,000	Franch francs
Germany	20,000	German marks
Great Britain	2,000	Pounds sterling
India	25,000	Indian rupees
Italy	3,000,000	Italian lire
Netherlands	20,000	Dutch guilders
Philippines	15,000	Philippine pesos
Portugal	150,000	Portuguese escudos
Spain	200,000	Spanish pesetas
Switzerland	20,000	Swiss francs
Turkey	20,000	Turkish lire
Uruguay	15,000	Uruguayan pesos
Venezuela	15,000	Venezuelan bolivars

Countries not listed above should take as their norm the value of a neighboring country which is found to be in analogous conditions.

PROCEEDINGS OF CATHOLIC THEOLOGICAL SOCIETY

At the seventh annual convention of the Catholic Theological Society of America, which was held at Notre Dame, Indiana, June 23-25, 1952, the following subjects were presented: "On the Essence of the Sacrifice of the Mass," by Emmanuel Doronzo, O.M.I.; "The Common Good and the Socio-Economic Order," by Gerald Kelly, S.J.; "The Problem of Theology for the Laity," by Charles E. Sheedy, C.S.C.; "The Physician's Duty to Preserve Life by Extraordinary Means," by John A. Goodwine; and "The Current Protestant Critique of Catholicism in the United States," by Msgr. Thomas J. McCarthy. Copies of the Proceedings are available to clerical non-members at \$2.00 per copy. Order from: P. O. Box 24, Jamaica 1, N. Y.

The Mystical Prayer of St. Margaret Mary

C. A. Herbst, S.J.

ST. MARGARET MARY is one of the great mystics of modern times. On the visions and the revelations she received from Our Lord is based, historically speaking, Devotion to the Sacred Heart in its modern form. This article will try to illustrate each of the degrees of mystical prayer from her own life and writings. It should be noted that it is not easy to do this in such a precise manner that the quotation might not also apply to the other degrees.

Let me preface a few remarks. In the first place, we ought not look askance at, be suspicious of, or afraid of the mystics. There really is nothing wrong with them nor with mysticism. Those who are humble and obedient, and keep in touch with their spiritual director need have no fear of becoming psychopathic or of being deceived by the devil. Secondly, visions, levitation, and the like are merely accidental phenomena of the mystical life. They are not at all necessary to a life of infused prayer. Thirdly, one who has lived a fervent religious life for a period of years ought to be ready for infused or mystical contemplation if God chooses to raise him to it. It is the "logical," but not the necessary, sequence of acquired contemplation.

Father Poulain, the author of the well-known work, *The Graces of Interior Prayer*, defines infused contemplation: "Those supernatural acts or states which no effort or labour on our part can succeed in producing, even in the slightest degree or for a single instant, are called mystical." They are infused, poured into the soul as a pure gift of God, without our being able to attain them by our own efforts. This is higher, extraordinary contemplation. We cannot soar to these heights without the wings God furnishes. He determines when, how, and for how long it is to be given. It is passive prayer: the soul no longer takes the initiative, but God fastens its attention lovingly on Himself. The soul is not idle though. It is intensely active under the operation of grace. It is a special kind of knowledge of God which lies somewhere between the knowledge of faith and the beatific vision and shares in faith's obscurity. It really baffles description and has in it mysterious suffering and intense happiness. It is an intellectual experimental knowledge of God.

St. Margaret Mary describes it: "I felt Him always near me, as one feels himself near another at night but cannot see him because of the darkness. The penetrating eyes of love make me see and feel Him in a most loving and certain way, and under various aspects. . . . This infinite grandeur encompasses me with its power and so takes possession of mine and of my whole body and soul that I think I can say that I no longer have any power over myself." (Letter 133.)

The first degree or state of the mystical union is the Prayer of Quiet. Here God takes over the higher faculties of the soul, the will and the understanding, but leaves the imagination and the exterior senses free. Therefore there can be distractions. The soul experiences God's presence and reposes joyously in it, but only for very brief periods of time. As an initial stage of this prayer of quiet there is the First Night of the Soul, or Night of Sense. In this the one dominating thought or idea of the prayer of simplicity is intensified, there is habitual aridity and a great, anxious yearning for God. The distaste for things of sense grows and God works gently and almost unnoticed on the soul in a special way. A characteristic of this Night is inability to follow set forms of prayer. St. Margaret Mary says: "I did my utmost to follow the method of prayer and other practices which were taught me, but I was not able to retain anything. It was in vain that I read my points of meditation, for all vanished from my mind, and I could neither learn nor retain anything except what my Divine Master taught me." (*Autobiography*, No. 47.)

The second degree of mystical prayer is the Prayer of Full Union. Now God takes over not only the will and the intellect but also the imagination and interior senses. Therefore there are no more distractions. The soul is fully occupied with God. St. Margaret Mary describes it well when she says that God "presented Himself to me in the mystery in which He desired me to consider Him, applied my mind so closely to it, and kept my soul and all my powers so absorbed in Him that I felt no distraction . . . being then so absorbed in prayer that I never felt weary" (*Ibid.*, No. 12). Any doubts or fears of being deceived are gone now. God's presence is experienced "in a manner so real and sensible as to be beyond all doubt, by reason of the effects which this favour produced in me, fearful, as I always am, of deceiving myself in anything that I say of what passes in me" (*Ibid.*, No. 53). In this degree there is "profound peace, joy, and satisfaction" (Letter 133). It is sometimes called the semi-ecstatic union. The exterior senses continue to act and one can, therefore,

though with great effort, cease from prayer.

The third state of infused contemplation is the Ecstatic Union or Spiritual Espousals. Now not only the interior faculties are absorbed in God but the activity even of the exterior senses is suspended. The whole person, body and soul, is taken over by God. The body becomes fixed and rigid as though dead. Communication with the exterior world is all but severed. The power of voluntary movement is gone. One cannot emerge from this state at will, but only when God determines or at the command of a superior.

Since St. Margaret Mary was a great ecstatic, she can describe this state for us. "I felt myself wholly penetrated with the Divine Presence, but to such a degree that I lost all thought of myself and of the place where I was, and abandoned myself to this Divine Spirit, yielding up my heart to the power of His love" (*Autobiography*, No. 53). "On one occasion . . . feeling wholly withdrawn within myself by an extraordinary recollection of all my senses and powers, Jesus Christ, my sweet Master, presented Himself to me" (*Ibid.*, No. 55). "After such a signal favour which lasted for a long time, I remained for several days, as it were, on fire and inebriated (with divine love) and so completely out of myself, that I had to do myself violence in order to utter a single word" (*Ibid.*, No. 54). "I lost all consciousness during that time and I no longer knew where I was. When they came to withdraw me, seeing that I could make no reply, nor even stand except with great difficulty, they led me to Our Mother. On seeing me thus, as it were, completely beside myself, all burning and trembling on my knees before her, she mortified me to the utmost of her power, which pleased me and filled me with incredible joy" (*Ibid.*, No. 58).

Let it be remarked that the Prayer of Quiet, the Prayer of Full Union, and the Prayer of Ecstatic Union are but three degrees of the specifically same grace of supernatural prayer. In the Prayer of Quiet the union is incomplete, weak, doubted, obscure. In the Prayer of Full Union there are no distractions and the whole interior is taken up with God. In the Prayer of Ecstatic Union even the exterior man, the senses, are captured and absorbed in God. These are three degrees of infused contemplation: weak, medium, energetic. The transitions between them are imperceptible, much like the colors in the rainbow.

It is different with the fourth and highest degree of infused prayer, the Transforming Union or Mystical Marriage. This differs

specifically, not merely intensively, from the other three. Before entering it the soul must go through the Second Night, or the Night of the Spirit. Since mystical marriage is permanent whereas the three preceding stages are transient, the soul must be profoundly and radically purified from all its habitual and actual imperfections. The poor, weak soul is dazed and pained by the bright light of God much as the eyes of the body are by looking into the sun. Green wood must be dried out and blackened by fire before it itself will become inflamed. The sufferings of this Night are terrible.

St. Margaret Mary says: "His sanctity is inexorable, and it seems to me there is no suffering more exquisite than that through which He makes a soul pass when He wants to purify it in order to communicate Himself to it" (Letter 132). Yet the soul is not disturbed and is perfectly conformed to God's will. "Yet I suffer all this with perfect serenity, content to cling to His holy will. If only He is content I am satisfied" (Letter 135). The mind and will, the whole soul, even the body, is in anguish. "My whole being, body and soul, is plunged in suffering . . . desiring only what is pleasing to my Sovereign Who is sacrificing me, before Whom I am a sighing victim immolated to divine justice" (*Ibid.*). But the soul has a great sense of security. "I sometimes think that all hell is let loose against me to annihilate me, so fiercely am I attacked on all sides. But I am not afraid, deeply entrenched as I am within my strong fortress which is the divine Heart of my divine Master" (Letter 136). The soul is strong, too, and all aflame with the love of the Divine Spouse.

But to return to the Transforming Union. Being a mystical marriage, it is most intimate. "I felt myself wholly penetrated with that Divine Presence, but to such a degree that I lost all thought of myself and of the place where I was, and abandoned myself to this Divine Spirit, yielding up my heart to the power of His love. He made me repose for a long time upon His Sacred Breast, where He disclosed to me the marvels of His love and the inexplicable secrets of His Sacred Heart, which so far He had concealed from me." (*Autobiography*, No. 67). The soul is serene in its perfect enjoyment of God. "My heart is so centered there that it finds repose only if it can enjoy Him continually. I was made just for that" (Letter 133). And, like marriage, this union is indissoluble. "And when you commit some fault, I shall purge it away with suffering if you do not do it yourself with penance. I shall never deprive you of My presence on that account, but I will make it so painful for you that it will

take the place of every other torment" (*Ibid.*). These are the characteristics which put this highest degree of infused contemplation in a class by itself.

Habitual imaginative visions of Christ may occur in this state. St. Margaret Mary narrates one. "Feeling wholly withdrawn within myself by an extraordinary recollection of all my senses and powers, Jesus Christ, my sweet Master, presented Himself to me, all resplendent with glory, His Five Wounds shining like so many suns. Flames issued from every part of His Sacred Humanity, especially from His Adorable Bosom, which resembled an open furnace and disclosed to me His most loving and most amiable Heart, which was the living source of these flames. It was then that He made known to me the ineffable marvels of His pure (love) and showed me to what an excess He had loved men." (*Autobiography*, No. 55.)

Visions of the Blessed Trinity are in place here, too. "The Three Persons of the Adorable Trinity presented themselves to me and filled my soul with inexpressible consolation. But I cannot well explain what then occurred, except that it seemed to me the Eternal Father presented me with a very heavy cross beset with thorns and surrounded with various instruments of the Passion and said to me: 'See, My daughter, I make thee the same present which I made to My Beloved Son.' 'And I,' said Our Lord Jesus Christ, 'will fasten thee to the cross as I Myself was fastened to it and will bear thee faithful company.' The Third Adorable Person then said that, being Love Itself, He would purify and consume me thereon. My soul was filled with unutterable peace and joy, and the impression made upon it by the Divine Persons has never been effaced." (*Ibid.*, No. 59.)

This highest form of prayer here on earth brings with it an insatiable thirst for suffering. St. Margaret Mary had this, too. "I will only say that it has given me such an intense love of the cross that I cannot live a moment without suffering, but suffering in silence, without consolation, alleviation or compassion, and in fine dying with the Sovereign of my soul, overwhelmed by the cross of every kind of opprobrium, of sorrow and of humiliation, forgotten and despised by all." (*Ibid.*, No. 50.)

To sum up. After purifying the soul by habitual aridity and an anxious yearning for God in the Night of Sense, God takes over the highest part and makes it repose joyously in Himself in the Prayer of Quiet. In Full Union the imagination and interior senses are also

taken so that there are no more distractions and the soul is fully occupied with Him. In Ecstatic Union the outer senses, too, are wrapt in God, and the whole person, body and soul, is united with Him. Finally comes the indissoluble bond of Mystical Marriage, in which the soul enjoys the most intimate union with God possible in this life, a foretaste of the beatific vision.

Questions and Answers

—II—

In an institute in which the novitiate lasts for two years, may the first profession be made on the recurring date (two years later) of admission to the novitiate, or must it be postponed for an additional day? For example, a novice is admitted to the novitiate on August 15, 1953. May he make his profession on August 15, 1955, or must he wait till August 16, 1955? I understand that if there were question of a one-year novitiate, profession could not be made till the lapse of one year plus one day. If the same rule does not hold in the case of the two-year novitiate mentioned above, what is the reason for the discrepancy?

A general rule is that the provisions of the constitutions are to be observed. Sometimes a provision touches upon the validity of an action.

If the constitutions explicitly require two complete years of novitiate for *validity*, then such provision would have to be observed for the validity of subsequent profession. In that case, if the novitiate is begun on August 15, 1953, first vows could not be taken until August 16, 1955. The reason is that entrance to the novitiate is not made at midnight. Consequently, according to canon 34, § 3, 3°, since the day of entrance is not counted, the two years of novitiate would be completed (provided there had been no canonical interruption nor suspension of the novitiate) only at midnight between August 15 and 16, 1955. Hence first vows could not be taken until the day following the anniversary date of entrance to the novitiate.

Aside from such particular law, the common law as expressed in canon 555, § 1, 2° of the Code, requires only *one* complete, uninterrupted year of novitiate for validity. Just as in the supposition above, first profession therefore cannot be made on the anniversary of entrance to the novitiate, but the novice must wait until the following day, under pain of an invalid profession.

If the constitutions of an institute prescribe more than one year of novitiate, the extra time is not required for the validity of the profession, unless the constitutions expressly declare otherwise (canon 555, § 2). The added time (in our case, one year) would be for licitness but not for validity of subsequent profession. Custom and superiors then would be the best interpreters of the requirements of the constitutions on the point of whether first profession is to be made on the recurring second anniversary of entrance to the novitiate or not until the following day. In either event in this last supposition, neither practice would affect the validity of the profession.

This explains why first profession after a two-year novitiate often might be made on the anniversary of reception into the novitiate, while it cannot be made thus after a one-year novitiate.

—12—

Some religious are of the opinion that certain community prayers, such as the rosary, meditation, and the like, are to be interrupted to say the Angelus as soon as the Angelus bell is rung. Must this be done, or would not the mere recitation of the Angelus prayers three times a day suffice to gain the indulgences?

The 1952 edition of the official collection of indulgences, the *Enchiridion Indulgentiarum: Preces et Pia Opera*, states that the faithful may gain the indulgences attached to the recitation of the Angelus if they recite the prayers at dawn, at noon, and at eventide, or as soon after these times as they can (no. 331). It is not necessary to interrupt the rosary, meditation, and the like, in order to say the Angelus as soon as the bell is rung.

—13—

Is it proper to seat the students at Mass according to whether they will receive Holy Communion or not? It has been the practice to designate certain sections for those who are going to Holy Communion and other sections for those who are not. The reason for such procedure is to obtain order.

In its reserved Instruction on precautions to be taken against abuses in the daily reception of Holy Communion (the complete English text is in the *Canon Law Digest*, II, pages 208-215), the Sacred Congregation of the Sacraments in 1938 remarked that "the danger of receiving Communion unworthily. . . is increased when the faithful, especially the young, approach the Holy Table, not singly but generally and in a body, . . . as happens. . . frequently

in colleges and institutions for the training and education of Christian youth . . ." (*Canon Law Digest*, II, 209). Again, "When Holy Communion is being received, all those things are to be avoided which create greater difficulty for a young person who wishes to abstain from Holy Communion, but in such a way that his abstinence will not be noticed; hence there should be no express invitation, no rigid and quasi-military order in coming up, no insignia to be worn by those who receive Communion, etc." (*ibid.*, 214).

The observance of order is, of course, a worthy motive. However, the purpose of the Sacred Congregation, as manifested in its Instruction, is to safeguard the worthy reception of Holy Communion by discouraging anything which would make communicants conspicuous. Seating communicants in a special place makes them conspicuous.

—14—

"The Mother General holds the first place in all the houses of the Community. Then follow the Members of the Council in the order of their election; then the Secretary General, unless she is a member of the Council, and the Administratrix General, in the Motherhouse; in other houses these latter take their rank after the Superior of the house." What is meant by *these latter*? Does it refer to the last two Offices mentioned, or does it refer to the Council Members also? If a Council Member visits one of the houses where the Sisters are stationed, does she take precedence over the Local Superior who is only an appointed person while the Council Member was elected?

In part canon 106 says that:

1. One who represents another enjoys the precedence that person has. But anyone who is in a council or similar meeting as a proxy yields precedence to those of the same rank who are personally present.
2. A person who has authority over other physical or moral persons has right of precedence over them.

These are general norms. The highest superior of the institute, therefore, always and everywhere has precedence over all his subjects. If someone represents him, that person likewise enjoys the precedence of the superior represented. Provincial and local superiors have precedence in their territory or houses, unless a higher superior or his proxy is present. In regard to other officials, there is great divergence among different religious institutes. In each case the constitutions or else legitimate custom will have to be considered.

In our specific case, the general councillors are being considered in their proper role, and not as proxies. Do the constitutions give them precedence over local superiors in the latters' houses? It is not clear that they do, since the questioned words *these latter* might be interpreted as giving or denying such precedence. (As a matter of fact, in some institutes by a clear provision of the constitutions general councillors have such precedence, especially in more recent congregations; in others they do not.) Since the constitutions do not seem to settle the matter clearly, the solution would be sought in legitimate custom, which in this case would mean the way in which the disputed phrase of the constitutions has been habitually interpreted. If no such consistent interpretation exists, it seems that the words *these latter* refer to the secretary general and the administratrix general, so that councillors general would take precedence over local superiors even in the latters' own houses.

—15—

Is it absolutely necessary that the entire congregation turn and face each station of the cross in order to obtain all of the indulgences attached to that pious exercise?

Ordinarily a person making the stations of the cross must move from station to station as part of the requirement for gaining the indulgences attached to that exercise. When there is question of a large group of people, however, confusion or disorder might result from so many moving about. The Sacred Congregation of Indulgences on August 6, 1757, decided that in that case the method proposed by St. Leonard of Port Maurice for making the stations is to be used. According to this method the people remain in their places, while a priest with two acolytes moves from station to station, stopping at each to recite the customary prayers to which the faithful reply. This decree was reaffirmed in a response from the Sacred Penitentiary, March 20, 1946 (*A.A.S.*, XXXVIII [1946], 160).

In connection with the foregoing method of making the stations, the Subsecretary for the Section on Indulgences in the Sacred Penitentiary, Serafino de Angelis, in his book *De Indulgentiis* (1946), n. 341 b, remarks that the people are to be *advised*, while remaining in their places, to face each station, rise, genuflect, and recite the prayers. From this one would conclude that, when the way of the cross is being made according to the method of St. Leonard of Port Maurice, it is *not* absolutely necessary for the entire congregation to face each station in order to gain the indulgences.

QUESTIONS AND ANSWERS

The use of St. Leonard's method has been extended by several official pronouncements (one of these: the reply of the Sacred Penitentiary mentioned above) to the members of religious institutes in like circumstances in their chapels. In such circumstances only one religious, man or woman as the case may be, moves from station to station. By its response of March 20, 1946, the Sacred Penitentiary recognized this method also for use in boarding schools and the like.

—16—

Will you kindly tell me how many votes constitute an "absolute majority" in a house of thirteen vocals? Also how many votes constitute a "relative majority" in the same house?

When there are thirteen valid votes, seven of them constitute an *absolute majority*, since such a majority is effected by any number exceeding one half the number of valid votes.

A *relative majority* is had by a candidate who receives more valid votes than any other candidate, but less than all the others taken together. Thus in our case if three candidates received respectively six, four, and three votes, the candidate with the six votes would have a *relative majority* over the other two candidates.

—17—

What five scapulars comprise the fivefold scapular?

The following scapulars are popularly known as the "fivefold scapular" or the "five scapulars." 1) The *brown* scapular of the Blessed Virgin Mary of Mount Carmel: proper to the Carmelites; the best known of all the scapulars. 2) The *white* scapular (with a blue and red cross) of the Most Holy Trinity: proper to the order of Trinitarians. 3) The *red* scapular of the Passion of Our Lord Jesus Christ: proper to the Congregation of the Mission (Lazarists). 4) The *black* scapular of the Seven Dolors of the Blessed Virgin Mary: proper to the order of the Servites of Mary. 5) The *blue* scapular of the Immaculate Conception: proper to the order of Clerics Regular (Theatines).

HOSPITAL CONFESSION CARD

A plastic-coated *Confession Card* for the sick, with prayers before and after confession, has been designed by the Rev. Thomas Sullivan, C.S.V., chaplain of St. Luke's Hospital, Aberdeen, South Dakota. It is similar in size and design to the Communion Card (REVIEW, Sept., 1952, p. 248) by the same author, now in use in more than 250 hospitals. Both cards bear the imprimatur of Bishop William O. Brady of Sioux Falls. Each sells at 20 cents and may be ordered from the Presentation Sisters, Aberdeen, South Dakota.

Book Reviews

THE SACRED CANONS. By John A. Abbo, S.T.L., J.C.D., and Jerome D. Hannan, A.M., LL.B., S.T.D., J.C.D. Pages in Volumes: I, xxii + 871; II, 936. B. Herder Book Company, St. Louis, 1952. Two-volume set, \$19.00.

"Among other objectives, the work was begun to answer in some degree the spontaneous demand for a better knowledge of ecclesiastical law that has arisen in English-speaking countries among religious who are not clerics and among laymen, especially in the professions." It is from this standpoint that this book is reviewed. After a brief historical introduction the learned authors give a statement of the law as contained in the canons of the Code, together with a running commentary. The order of treatment and the divisions of the work are identical with that of the Latin Code, and the numbers of the canons are used instead of paragraph numbers. In the distribution of the matter the authors have made their book especially useful to non-clerical religious and to the laity. Of the 1800 pages of text contained in the two volumes, over 1500 are devoted to the commentary on the three first books of the Code of Canon Law, whereas books four and five of the Code, which are of lesser interest to non-clerical readers, are taken care of in little more than one hundred pages.

Of particular importance is the treatment given to the seven sacraments, which is usually omitted in whole or in part in treatises on Canon Law and transferred to the writers on Moral Theology. 209 pages are devoted to the canons dealing with "Religious" and will be of great use for religious Brothers and Sisters. All the latest decrees of the Holy See are reported, and there are numerous references to American civil law, especially in the titles concerning church property. An index with over 4500 references, which makes it easy for the reader to find any particular subject, concludes the work.

The publishers plan to keep this commentary up to date by adding, at each reprinting, a supplement containing decisions of the Holy See issued subsequent to the first edition, and these will be available to purchasers of earlier printings at a nominal cost.

The only defect in the book is the lack of a table of contents. While the clerical reader will easily follow the canon numbers with which he is familiar from the Latin Code, the non-clerical reader has no way of getting a bird's-eye view of the entire field in order to be-

come acquainted with it, so that he may choose certain parts for reading and study. Such a table of contents should be added to the next printing, and copies made available to all purchasers of this first edition.

We recommend this book to all religious—especially to religious Brothers and Sisters who will find it a great help in solving personal problems as religious, as well as a source of information in preparing classes in religion and church history. Not only higher superiors, but every religious community should have a copy of it.

—ADAM C. ELLIS, S.J.

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

BENZIGER BROTHERS, INC., 6-8 Barclay St., New York 8, N.Y.

The Burning Flame. By Francis Beauchesne Thornton. The story of Giuseppe Sarto, the peasant boy who became the saintly Pope Pius X, told in popular style by Father Thornton, an associate editor of the *Catholic Digest*. Pp. 216. \$3.00.

BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wisc.

Dear Sister. By Catherine de Hueck. Brief letters to help Sisters train lay leaders. Pp. 80. \$2.00.

BIBLIOTHEQUE DU SCHOLASTICAT, L'Immaculée-Conception, 1855, rue Rachel Est, Montréal 34, Canada.

La Virginité Chrétienne. By Francois Bourassa, S.J. A full treatment of the subject of Christian virginity, showing its opportunities for full and harmonious development of personal perfection. Pp. 174. \$1.25.

CATECHETICAL GUILD, St. Paul 1, Minnesota.

Pocket book editions of *You Can Change the World*, by James Keller, and *The Risen Soldier*, by Francis Cardinal Spellman, have been issued. Each, \$.15.

CATHOLIC UNIVERSITY OF AMERICA PRESS, Washington 17, D.C.

The Right of the State to Make Disease an Impediment to Marriage. By Rev. Joseph P. O'Brien. Pp. 150. \$1.50.

FIDES PUBLISHERS, 21 W. Superior St., Chicago 10, Ill.

We and the Holy Spirit. By Leonce de Grandmaison, S.J. Translated by Angeline Bouchard, Third Order of Mary. This is the first volume of the spiritual direction of Father de Grandmaison to an as-

sociation of lay Catholics engaged in the teaching apostolate. Pp. 223. \$3.75.

FRANCISCAN MARIAN CONGRESS, Burlington, Wisconsin.

Volume VII of *Studia Mariana, Cura Commissionis Marialis Franciscanae Editae*, presents The Proceedings of the First Franciscan National Marian Congress in Acclamation of the Dogma of the Assumption held in Washington, D.C., October 8-11, 1950. Pp. 315.

GILL & SON, 50 Upper O'Connell St., Dublin, Ireland.

This is Christianity. By Robert Nash, S.J. Father Nash has provided the Sister, the seminarian, and the priest with books at their prie-dieu. In this book he offers spiritual help for the laity. The simple, interesting chapters appeared originally in *The Sunday Press*. It would take more than Sunday-Catholics to carry out their teaching. Pp. 174. 9/6.

B. HERDER BOOK CO., 15 S. Broadway, St. Louis 2, Missouri.

Father Hecker and His Friends. By Joseph McSorley. A veteran Paulist, who knows most of his subject from direct personal contact, tells the eventful, difficult story of the first Paulists. Pp. 304. \$3.95.

P. J. KENEDY & SONS, 12 Barclay St., New York 8, N.Y.

Promises to Keep. By William E. Walsh. Drawings by Reisie Lonette. A delightful family close-up of a delightful king-size family of thirteen by the coach-professor father. Pp. 253. \$3.00.

THE LITURGICAL CONFERENCE, INC., Elsberry, Missouri.

The Easter Vigil. The Proceedings of the National Liturgical Week held at Cleveland, Ohio, August 19-21, 1952. In addition to the papers on the Easter Vigil by leading liturgists, there is a bibliography of all the commentaries and studies on the subject throughout the world prepared by Father Gerald Ellard, S.J. The text of the service with musical notation is also given in the volume. Pp. 220. \$2.00. (*Easter Vigil Service* booklets: 1 to 49 copies, each \$.20; 50 and more, \$.12.)

THE LITURGICAL PRESS, St. John's Abbey, Collegeville, Minn.

The Church's Year of Grace. Volume II. By Dr. Pius Parsch. Translated by Daniel Francis Coogan, Jr., and Rev. Rudolph Kraus. The second volume, the first in the series of five to appear, treats of the time from Septuagesima to Holy Saturday. The remaining four volumes will be published at intervals. Advance notice will be given.

Daily Prime (\$.45) and *Daily Compline* (\$.55). Edited by

Benedict R. Avery, O.S.B. These booklets give the prayers of the breviary in Latin and English with an explanation of the particular Hour.

DAVID MCKAY CO., 225 Park Ave., New York 17, N.Y.

The Living Thoughts of Cardinal Newman. Presented by Henry Tristram. Father Tristram of the Oratory, an authority on Newman, has garnered the finest thought from the Cardinal's writings. This book belongs to the Living Thoughts Library collection, edited by Alfred O. Mendel. Pp. 167. \$2.50.

Barbe Acarie—Wife and Mystic. By Lancelot C. Sheppard. La Belle Acarie was one of the great French women in the 17th century. She was a great spiritual influence while she carried on the manifold duties of a large business and a household of six. She spent the last four years of her life as a Carmelite lay Sister. Beatified in 1791, she is known as Blessed Mary of the Incarnation. Pp. 210. \$3.50.

MCMULLEN BOOKS, INC., 22 Park Place, New York 7, N.Y.

Rectitude. By Antonin Gilbert Sertillanges, O.P. Those who appreciated *Recollection* and *Kinships* will welcome this volume devoted to different aspects of the interior life. It has the "sparkle and tang" characteristic of the great French Dominican. Pp. 244. \$2.95.

NEWMAN PRESS, Westminster, Maryland.

Bede Jarrett of the Order of Preachers. By Kenneth Wykeham-George, O.P., and Gervase Mathew, O.P. This living portrait of the great English Dominican has been written as far as possible in his own words, from his letters, from his books, and from a mass of unpublished notes. Those who know Father Bede's books will welcome this biography; those who read the biography will want to read his books. Pp. 168. \$3.25.

Vocation. The English version of *Le Discernement des Vocations de Religieuses.* Translated by Walter Mitchell. The substance of these papers, given at a meeting in France in 1949, appeared in *Supplement de la Vie Spirituelle* in 1950. Pp. 116. \$2.75.

PRENTICE-HALL, INC., 70 Fifth Ave., New York 11, N.Y.

Sea of Glory. By Francis B. Thornton. Father Thornton briefly tells the story of each of the four chaplains—two ministers, a rabbi, and a priest—who shared the magnificent act of charity in the icy waters off Labrador during the last war. After giving away their life jackets the four linked arms and went down with the torpedoed troopship *Dorchester*. Pp. 243. \$3.00.

SHEED & WARD, 830 Broadway, New York 3, N.Y.

Commentary on the Gospels. By Ronald Knox. "This commentary is written," says the author, "for the benefit of those who have no skill in Latin or Greek, but want to read the Bible for themselves without shirking the difficulties." Pp. xviii + 284. \$3.75.

The Hidden Stream. By Ronald A. Knox. Fifteen conferences that Msgr. Knox gave to the Catholic Students at Oxford when he was their chaplain. They were single lectures in the apologetics course. "All the identity discs in heaven are marked R. C." is typical of his fresh, engaging presentation of well-worn truths. Pp. 248. \$3.00.

The Seven Swords. By Gerald Vann, O.P. With eight reproductions from the paintings of El Greco. This book represents the substance of a Lenten series of addresses given in London in 1949. Pp. 82. \$3.00.

TEMPLEGATE, 719 E. Adams St., Springfield, Illinois.

Eve and the Gryphon. By Gerald Vann, O.P. The author treats of four great models for Catholic women living in the world. Pp. 71. \$2.00.

The Pain of Christ. By Gerald Vann, O.P. The substance of a Lenten course of sermons preached at Westminster Cathedral in 1947. Pp. 79. \$2.00.

JOSEPH F. WAGNER, INC., 53 Park Place, New York 7, N.Y.

Rock of Truth. By James J. McNally. Priests who are looking for a good book of three minute sermons need look no more. The talks are to-the-point, clear-cut, and American in every good sense of the word. It is the work of a priest who knows priests. Pp. 245. \$3.50.

WEST BADEN COLLEGE, West Baden Springs, Indiana.

Dispensation From Irregularities To Holy Orders. By James I. O'Connor, S.J. Highly recommended as a help "to both the secular and the religious clergy to know what faculties are enjoyed by each and in what circumstances each can use the faculties possessed." Pp. 144. \$2.50.

OUR CONTRIBUTORS

Our contributors, who will need little introduction to our readers, are from three Jesuit theologians: JOSEPH F. GALLEN, Woodstock College, Woodstock, Maryland; JOHN A. HARDON, West Baden College, West Baden, Indiana, C. A. HERBST and GERALD KELLY, St. Mary's College, St. Marys, Kansas.

BOOK NOTICES

In the foreword to *OF SACRAMENTS AND SACRIFICE*, by Clifford Howell, S.J., the editor of *Worship*, Godfrey L. Diekmann, O.S.B., wrote: "In the fifteen years I have been associated editorially with *Worship*, no articles have ever aroused such enthusiastic reader-response as did Fr. Howell's series on the sacraments. . . . The response could be summarized: 'At long last we have a treatment of the sacraments that makes them come to life.'" Written originally for readers who had no "liturgical background," the book is an important contribution to the liturgical apostolate, in fact, to any apostolate. (Collegeville, Minnesota: The Liturgical Press, 1952. Pp. xi + 171. \$2.50.)

To understand the content of *THE SPIRITUAL DIRECTOR*, by Father Gabriel of St. Mary Magdalen, O.D.C., it is important that one should notice the qualifying words in the complete title: *According to the Principles of St. John of the Cross*. It is not a general treatise on direction. It presents an account of the great Carmelite mystic as "the father of souls," gives a synthesis of his teaching on how one should cultivate the interior life, and especially emphasizes the part in it all which is taken by Christ and His humanity. The book will be of particular interest and value to those who are students of St. John or who would advance to great heights in the contemplative life. It also helps to complete in English the ascetical and mystical doctrine of the distinguished Roman Carmelite theologian, Father Gabriel. (Westminster, Maryland: Newman Press, 1952. Pp. 131. \$2.50.)

When the television screen brought death into a million American homes with a close-up of the features of the dying boxer, the conscience of the country was stirred to question anew the morality of having two men try to beat each other into unconsciousness amid the avid encouragement of an enthusiastic crowd. Father George C. Bernard, C.S.C., made a scientific study of this question in his dissertation, *THE MORALITY OF PRIZEFIGHTING*. The medical and moral arguments against prizefighting should be sufficient to make any thoughtful fight-fan lose some of his enthusiasm. (Washington, D.C.: The Catholic University of America Press, 1952. Pp. 190. \$2.00.)

FOR PRIESTS AND PRIESTS-TO-BE

Four recent books on the priesthood span the years from the budding of a vocation to its full maturity. **WHY I BECAME A PRIEST**, edited by George L. Kane, seems an ideal book to put into the hands of boys and young men. A cardinal, two bishops, four diocesan priests, and twelve priests from as many different orders tell simply the story of their vocation. There is a great variety and yet there are common denominators. It would be hard to find a more glowing tribute to the sacred calling. (Westminster, Maryland: Newman Press, 1952. Pp. 163. \$2.50.)

A MAN APPROVED, by Leo Trese, is a sequel to *Vessel of Clay*. The nineteen chapters, given substantially in his retreats for priests, are reprinted from the magazine *Emmanuel*. Father Trese is American, understands and loves his fellow priests, and can help all who read his books to climb the road to priestly holiness. (New York 3: Sheed & Ward, 1953, Pp. 153. \$2.25.)

Father Trese's book can be read on the fly. It requires more time and effort to benefit from **CHRIST, THE IDEAL OF THE PRIEST**, by the great Benedictine Abbot, Columba Marmion. But the time and effort will be repaid by a deeper appreciation of the sanctity that becomes a priest. Although the book is issued posthumously, Abbot Marmion had already planned it in considerable detail and presented much of it in retreats to priests. This book is said to rank next after his *Christ, the Life of the Soul*. It is translated by Dom Matthew Dillon, O.S.B. (St. Louis 2, Mo.: B. Herder Book Co., 1952. Pp. 352. \$4.50.)

The crown of a priest's life (and often his cross as well) is usually a parish of his own. In **THE SHEPHERD AND HIS FLOCK** the Rt. Rev. Cornelius J. Holland presents a practical guide for the pastor in his work with his assistants, his volunteer workers, the nuns, and for his care of the school, the pulpit, money, and kindred subjects. The book should be of help to younger priests and pastors and an examination of conscience for older ones. (New York 17: David McKay Co., 1952. Pp. 220. \$3.00.)

PROCEEDINGS OF AMERICAN CONGRESS

Proceedings of the Men's Section as well as that of the Sisters' Section of the First National Congress of Religious of the United States, which was held at Notre Dame, Indiana, last August, can now be obtained at \$2.50 each. Write to: The Paulist Press, 411 W. 59th St., New York 19, New York.

Communications

Reverend Fathers:

You invited comments on the article, "The *Summa* for Sisters," by Sister Mary Jude, O.P. Here are a few: We are all agreed, I am sure, that the more we know about God, the more we can praise and love Him. We are further agreed that a study of theology and, to some extent, of the *Summa* is desirable. However: Sister Jude, in her enthusiasm for "selling" her subject, underemphasizes and, at times, overlooks a number of important factors, thereby leaving the impression that a course in theology is a sure cure for pride and for poor teaching and that it even makes of the religious an authentic "Sister confessor."

Knowledge, we are taught, is not the same as goodness. We need only look at ourselves and those around us to discover the truth of that statement.

There are many excellent teachers who, although they have had thorough courses in what was known in the past as Christian Doctrine, have never seen the inside of the *Summa* and yet succeed far more admirably in teaching a living religion than a host of others who have had theology courses but know little or nothing about the nature of the child or the techniques of teaching and who seem not to be aware of the fact that "Religion is no use until it is accepted and lived" (Drinkwater).

Also, would it not be far more proper for a Sister to direct those who come to her for guidance in faith and morals—and that is what we are concerned with here—to a priest; and, if necessary, to make such contacts for them, so that they need not hesitate or fear to approach a confessor? After all, grace and the peace of soul that follows a good confession can be restored only through the sacrament of penance. Is there not a special grace conferred on those who receive Holy Orders, for their particular work with souls, which no degree in theology can confer? Even where there is no question of sin, more serious problems can surely be handled more effectively by a priest than by a religious, by the very nature of his calling.

At present I am teaching a freshman and a sophomore high school religion class. If there is any one who maintains that a knowledge of theology alone can do the trick, I challenge them to come and show me!

St. Paul, Minn.

—A RELIGION TEACHER.

The Spirit of St. Clare and Her Order

Sister M. Immaculata, P.C.

SEVEN centuries ago, on August 11, 1253, the shadows of death were lengthening around a group of sorrowing nuns whose foundress and Mother lay dying. In ecstatic joy, she clasped to her heart a roll of parchment sealed with the Fisherman's seal. Clare Sceffi, a noble lady of Assisi, had fled from her castle home when she was eighteen to follow Francis Bernardone. Francis had dreamed of adventure for Christ, and no one had caught the flame of love that burned in his heart more ardently than Clare. Francis's course had now been run a full quarter of a century, and he was already being venerated as the great saint whose popularity would grow even to our own day.

Pope Innocent IV had ascended the throne of Peter but the year before. His keen vision scanned the lowering storm clouds over a Europe ever beset by the Moslem threat. Could he but make the rulers of the Christian countries bestir themselves out of their comfortable and only too often lustful lethargy, to heed his call "God wills it!" With the burdens of his exalted office heavy upon him, he, the Vicar of Christ thought of one little virgin, hidden behind cloister walls in Assisi. He knew Clare, heard she was dying; and he remembered the intrepid courage with which she had pleaded with him and some of his predecessors for approval of her Rule, and of the Seraphic poverty to which she and her Daughters aspired. Innocent, like several Pontiffs before him, had hesitated to approve a rule of life requiring such poverty as Saint Francis had bequeathed to Saint Clare and her Daughters. Men, they thought, might oblige themselves to observe it, but what of cloistered nuns? What would become of a community thus deprived of all revenue and financial security?

Innocent was thinking of Clare, thinking of how she lay dying, her one wish and desire unfulfilled. He did not send her a message of comfort and his blessing. Under the inspiration, no doubt of the Holy Spirit, he grasped his pen, signed the Bull of approval containing her Rule; and then, with his retinue, turned his face toward Assisi. There at San Damiano he entered the lowly cell of Clare and placed in her hands the approval for which she had prayed and

pleaded and suffered for over forty years. We can imagine the astonishment of Clare and her Sisters when the Holy Father himself stood at the convent portals. How she must have pressed that document to her heart and sung her last hymn of love to Christ her Spouse. Clare had imbibed the spirit of Francis at its source, cherishing it firmly and wholly, and bequeathing it to her Daughters as they knelt at her death bed. And they have cherished, loved, and guarded it. They have preserved it unchanged since 1253.

Through 700 years the Rule of Saint Clare has often been buffeted by storms, and has been wounded at times by the infidelity of her children, but it has always emerged in its first freshness and strength. It still lives in 1953, and today there are 19 houses of Poor Clares in the United States. Our modern age has not been able to undermine the observance of the Rule nor destroy its spirit. The order has grown silently, spreading its branches in nearly every country of the world. No nationality but has found the Rule and its spirit congenial, so that the daughters of Saint Clare scattered throughout the countries of the world have always been able to adapt themselves to her Rule, which has proved independent of time or place. Today our American girls still observe the Rule Innocent IV placed in the hands of the dying foundress.

What is the spirit contained in the Rule of Saint Clare? As in her own time, her Daughters live a contemplative life in strict enclosure. The spirit, one of poverty, love of prayer leading to closest union with God, is joyous, and their personal sanctification is as much for the efficacious gaining of grace for souls as for the strengthening of the bond of love in the order. It is a life of joyful giving, closing the doors to what the world calls pleasure by the vow of enclosure, thus finding the treasure which is worth more than all possessions.

Though it embraces the deprivation of the things the world desires and cherishes, this seclusion with its penance does not entail a sad, bleak, and joyless existence. It is not the things that are barred from the cloister which bring peace and joy to the soul, but those that are found within, of which the world knows nothing. There is song in the heart of the cloistered nun, for she is not burdened with the superfluous gadgets and noises which fill so many hours of our complex modern life.

Saint Francis has been considered a model of penance and self-abnegation, but was ever saint more joyous? Had ever a saint a heart

more full of music? His seemed to be an overflowing fountain of happiness, and he communicated it to those around him. In this, as in all else, Saint Clare was his faithful follower. Penance for her was not practiced for penance's sake. It was an outlet for the love burning in her heart and reaching out for more adequate fuel to feed its flame. This joyous spirit still pervades the cloisters where the Daughters of Saint Clare follow in her footsteps and observe her Rule. Their hearts are the cups that still hold the happiness of which the world has now so little, because their lives are still spent in genuine love and wholehearted giving.

The world today is filled with sorrow and suffering, and countless hearts are bearing a burden they could well consider supreme penance, did they but think of accepting all in a spirit of penance. The heart's most loving, if inarticulate, acceptance of penance is the willing bearing of the unwelcome burdens so often placed on it by God. To be silent and lovingly resigned is always to practice penance in a very perfect form.

The Daughters of Saint Clare vowing a Rule which imposes many penances are but reaching out for greater love, which is rewarded with greater joy in God's service. Penance is not ugly, harsh, and fearsome. The bell which calls one to rise from welcome sleep to seek the light of the sanctuary in the dead of night may sound unwelcome to a tired body; but is there anything more beautiful than the religious wending their silent way to the choir to make their first act of adoration before their Lord in the tabernacle when the day has just begun? Standing in their stalls, they offer the praise of virgins before the face of God, a prayer with the Son of God, while the world sleeps or sins. Does anyone know the joy in the hearts of those who give Him this homage? So it is with all the penances practiced by the Daughters of Saint Clare. Penance for penance's sake is repugnant, meaningless, and very often food for pride and pharisaism, so entirely alien to the spirit of Saint Clare. Penance for love's sake is sweet. If there are still hearts in the world today which know unalloyed joy, they are undoubtedly those whose lives are being poured out in the most unselfish and wholehearted giving. Their joy is most full because their lives are most full of giving.

The transition from the life of our modern girl to a postulant in the cloister is not so drastic as some would suppose. Young, eager, lighthearted, with a soul attuned to God's grace, she assumes by slow degrees the duties and customs to which she adapts herself. She learns

to love the hours of prayer, the Divine Office, the silence and regularity. The joyous acceptance of the sacrifices imposed by the Rule creates a deep happiness and peace, which is found especially in the hours of prayer. Prayer is not a ready-made gift in anyone. It entails mortification, is often itself mortification, but a mortification that decreases as the spirit of prayer and union with God increases. There are no secrets of rapid progress over the rough path that leads to union with God, except the secret of persistent self-abnegation and striving for that which obliterates self, and builds up in us the Christlikeness which alone makes us one with Him. But God does not lure us into the wilderness of the contemplative life to forsake us and leave us to our own helplessness. True, we seem to take a leap in the dark when we embrace the contemplative life, but our Lover is not a human being whom we fear to trust. Like Clare who left her castle home in the dead of night, her Daughters follow where their Divine Spouse leads, and the path is ever to union with God and the embrace of the Holy Spirit.

While the enclosed life of contemplation should not be glamorized, neither should it be made a fearful existence of joyless sacrifice and penance. Too often is either mistake made. Those who look for a thrill rush to embrace what they do not understand, looking for something occult, expecting tangible thrills of grace or ecstatic prayer before they have laid anything like the foundations of the spiritual life. On the other hand, fervent though timid souls are often overcome by fear of what may be expected of them once they step behind the cloister walls. Neither is the correct attitude. Those to whom God gives a vocation to the contemplative life, have, nearly always, a natural yearning for God. They want Him, are looking for means of union with Him, have a certain joy in prayer, and, with the light and guidance of the Holy Spirit, find peace of soul in the difficult stretches of the way as well as happiness in His comforts. Union with God is a growing state, and though it often advances in darkness there are times when it comes into the light, and a light that does not fade entirely even when the way is again through dryness. There is too much emphasis put on the trials, sufferings, and darkness of the interior life and not enough on the joy in God and peace of soul found therein.

It has been said that Saint Clare, had she lived in our day, would have founded a missionary order. No Daughter of hers would ever consent to this opinion. Clare knew without a doubt to what she

was called and she never wavered. She did not simply follow a pattern of her time. Indeed, we know that a number of Benedictine houses, especially the large one at Florence, took the Rule of Saint Clare. It was Agnes, her sister, who was sent there to be the abbess under the new Rule. Francis knew Clare was a contemplative, as he was himself, and the hearts of both were so much the missionary's that no field of labor would ever satisfy their zeal. Nothing less than the entire world would be Clare's mission field, as it was that of Francis and his Order. Italy and Assisi were no closer to her than the farthest-flung mission. No contemplative is one indeed if she has not the heart of a missionary. Francis's was the call to go out and preach, Clare's the outstretched arms of a Moses on the mount of contemplation. Clare would give to Christ, her Spouse, not only herself, but all the world. She knew the fields were white for the harvest and she would obey the words of Christ and pray that the Master send laborers into it. He did not bid her go out and gather it in, but strengthen the arms of the workers. She knew the limitations of her own weakness, but prayer and sacrifice, united with the prayer of Christ in the Divine Office, in interior love and union, were and are the all-powerful weapons which can reach the opposite ends of the earth at one and the same time. It was the spirit of Clare, as it was the spirit of Francis, to be daring enough to wish to support the Church, on her own weak shoulders, knowing that the Hands and Heart of her Divine Spouse were supporting her.

The Spirit of Saint Clare, the foundress of the Poor Clares, is still living and burning brightly after seven centuries. It calls to the heart of the modern girl of our cities as it did to those of the middle ages. The life she and Francis instituted for her Daughters is not outmoded in the 20th century, but instead is as living, warm, and joyous in the hearts of the novices of today as in the days of Saint Clare in the little monastery of San Damiano in 1253.

ST. CLARE PLAY BY A POOR CLARE

Candle in Umbria is the story of Saint Clare of Assisi told in a verse play by a Poor Clare Nun. The play of four acts, eight scenes is suitable for production by college students or by high schools with special direction. The play was written to honor the foundress of the Poor Clares on the seventh centenary (1953) of her death. The author is a regular contributor to *Spirit* magazine. \$1.00 per copy, including the music for the "Canticle of the Sun" which is embodied in the play. Those interested in obtaining a copy of this production should write to: Poor Clare Monastery, Route 1, Box 285 C, Roswell, New Mexico.

News and Views

Vocational Institute at Fordham

The Third Annual Institute on Religious and Sacerdotal Vocations will be held by the School of Education, Fordham University, Wednesday, July 29, and Thursday, July 30, on the Fordham campus. Ways of encouraging, fostering, and guiding vocations to the diocesan priesthood and to the religious life will be discussed by outstanding experts. For further information write to Rev. John F. Gilson, S.J., Fordham Univ. School of Education, 302 Broadway, New York 7, N.Y.

Institute of Spirituality

At the National Congress of Religious, held last summer at the University of Notre Dame, it was suggested that the University offer summer school courses in spiritual theology and an institute of spirituality each year for the Sisterhoods. This suggestion was favorably received by the representatives of the Sacred Congregation of Religious and by the religious superiors who attended the congress.

To carry the suggestion into effect, the Notre Dame Department of Religion is inaugurating this summer a program of courses in spiritual theology as part of its graduate work in view of a Master's Degree in Religion. Moreover, since many superiors and mistresses of novices are unable to be present for the summer school courses, the University is offering a distinct Institute of Spirituality for them. This is also sponsored by the Department of Religion. The Institute is not a part of the academic program and offers no credits towards a degree. All the lectures and discussions are specially arranged for Sisters superior and novice mistresses.

At the formal opening of the Institute, on the evening of July 31, His Excellency, the Most Reverend John F. O'Hara, C.S.C., D.D., will deliver the address. From August 1 to 7, there will be three lectures each morning. Topics and speakers for these series of lectures are: "The Role of the Sister Superior and Novice Mistress," by Rev. Paul Philippe, O.P.; "The Theology of the Religious Life and the Vows," by Rev. Joseph Buckley, S.M.; and "Ascetical and Mystical Theology," by Rev. Charles Corcoran, C.S.C. Each afternoon, August 1-6, the three lecturers will conduct workshops on their subject-matter. On four evenings, August 1-4, there will be

special lectures, running simultaneously, as follows: "The Liturgy and the Religious Life," by Rt. Rev. Martin Hellriegel; "Canon Law for Religious," by Rev. Romaeus O'Brien, O.Carm.; and "Psychophysiology and Religious Sisterhoods," by Rev. Gerald Kelly, S.J. The Institute will close on the morning of August 7 with an address by Very Rev. Theodore M. Hesburgh, C.S.C., President of the University of Notre Dame.

Moral Theology and Love

There was a day when the science of Christian morality included everything that is now partitioned into moral theology, ascetical theology, and mystical theology; in other words, it included the entire Christian life, in all its degrees of perfection. But the very growth of the subject-matter made some kind of division necessary, at least for teaching purposes. This division more or less limited moral theology to the sphere of what is *obligatory*: to the study of laws, of the exact limits of the obligations imposed by the laws, to the conditions which might constitute exemptions from these laws, and so forth.

There is one great advantage of this partition: it makes a clear distinction between what is *obligatory* and what is *supererogatory*; and this distinction is extremely important for the preservation of peace of soul. Nevertheless, from the point of view of moral theology, there is also a decided disadvantage: the science is made to appear too negative. Perhaps every student and professor of moral theology has been conscious of this disadvantage, and perhaps many of them have tried to find some way of introducing a more positive and inspirational element into moral theology without, of course, obscuring its basic clarity.

Father G. Gilleman, S.J., a Belgian Jesuit who teaches theology in India, suggests that moral theology can gain its necessary inspirational note by emphasizing charity as the very soul of the Christian life—which it truly is, whether in the sphere of obligation or of supererogation. Those who are interested in improving the method of moral theology should not fail to read Father Gilleman's book. The title is, *Le primat de la charité en théologie morale*. It is published by E. Nauwelaerts, Louvain, Belgium. The price is 225 Belgian francs.

St. Joseph Research Center

A St. Joseph Research and Documentation Center has been established at St. Joseph's Oratory, Montreal 26, Quebec. The constitu-

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tions of this organization have the approval of His Eminence, Paul Cardinal Leger, Archbishop of Montreal. The purpose of the society is to encourage a more profound study of the position of St. Joseph, and eventually to subsidize works published on the saint. It will sponsor research in fields such as church history, liturgy, and the arts, as well as in theology. Membership is open to all interested individuals or groups. Inquiries can be sent directly to St. Joseph's Oratory in Montreal or to Rev. F. L. Filas, S.J., at Loyola University, Chicago 26, Illinois.

Scholarships at Catholic University

The Catholic University of America has made provision for 160 half-tuition scholarships for post graduate studies for the next academic year. Open to lay men and women, priests, Brothers, and Sisters, the grants, worth \$300 towards tuition, will be awarded on the basis of scholastic excellence and financial need of the applicant who is entering on post graduate work. Grants are available in all studies except philosophy, engineering, and architecture. Applicants should write to the Registrar, Department G, Catholic University of America, Washington, D.C., for additional details on the program.

Office of the Passion in English

The Confraternity of the Passion, in answer to many requests, has had *The Little Office of the Passion of Our Lord Jesus Christ* translated into English and made available in small booklet form. The booklet may be obtained for 25 cents from the Confraternity of the Passion, Sacred Heart Retreat, 1924 Newburg Road, Louisville, Kentucky, or from any Passionist Monastery.

Layos Catholic Records

Layos Records is a Hollywood recording company devoted exclusively to the production of Catholic records. The first record, "Act of Contrition," is already in circulation. Original music was composed by Peter Jona Korn and the piece is performed by the Roger Wagner Chorale. The company plans to sell the recordings through advertisements in the Catholic press. A five-year schedule calls for the production of a new Catholic record at six-week intervals. The firm is being advised in its musical program by Father John Cremins, head of the music department of the Los Angeles Archdiocese. The record company is anxious to have suggestions from Catholic music and audio-visual departments regarding the type of material to be recorded.

On the Particular Examen

[EDITORS' NOTE: The first two articles on the particular examen arrived almost simultaneously. The fact that the first is from an American Brother studying in Switzerland and the second from a Belgian missionary in India would seem to indicate universal interest in this practice of asceticism. The third contribution to this "symposium" is from a member of the Jesuit Mission Band of the New York province. Communications from our readers that may bring some more helpful ideas to the practice of the particular examen are welcome.]

Some Realistic Reasons

William T. Anderson, S.M.

HUMAN nature is prone to falling into a rut. Those who lead very ordered lives often become slaves to routine. Religious sometimes feel the deadening effect of routine and habit; in fact, if we are not careful, we find ourselves going to chapel without any preparation and without any aim. Day after day slips by and, before we know it, a year is gone. When we take inventory at the annual retreat, the shelves of our spiritual warehouse look bare indeed.

Perhaps we ought once in a while to ask ourselves a few embarrassing questions on our religious duties. The reflections listed below are the result of just such a scrubbing of the soul. What effect has particular examen had on me? What is my attitude towards this exercise? What importance has this exercise in the spiritual life? Is there any direct ratio between successful zeal and progress in particular examen? After asking yourself these questions, try to answer them honestly. Then read on and see whether you agree with the ideas given below.

1. *A written record is a "must" for examen.* A record book for examen was insisted on in the novitiate. Over and over we heard how necessary this was. Yet some religious perhaps cast their examen book out the window of the car carrying them from the novitiate to the train station. Some of us used it for a while, but then discarded it. And that was the beginning of the end. Perhaps most religious who do not make examen with a record as a help do not make examen. Is this a rash statement? Do you make examen faithfully without a record? Does your personal experience agree with this observation?

2. *The subject for examen must be specific.* If the subject is not limited to definite occasions during the day, or to specific times scattered over the usual schedule, after a time the examen period becomes one during which our stomach continually reminds us that a meal is not far off, or it is a period of planning unconsciously our work for the rest of the day or the morrow. Vagueness here is the deadly enemy of progress.

3. *Our apostolic influence is in direct ratio to our efforts at particular examen.* We learned in the scholasticate that while knowledge is very necessary for a teacher, the more important ingredient for a successful teacher and religious educator was the ability to get along with people and to attract souls. Anyone who has taught for a few years will attest to the authenticity of this statement.

Any one will also agree that teaching boys, especially adolescent boys, can be a very nerve-racking job. Nervous tension may ruin any influence which we might have with students when we use sarcasm or unjust punishments, show favoritism or laxity on some occasions, or exercise undue severity on others. Examen is the means which we have at our disposal to develop in us that self-control which is so necessary for the teacher.

To be kind when words of sarcasm rise to our lips, to be exacting when we feel sluggish and lazy, to give words of correction which yet do not cut, to be patient when we have had little sleep or food (as on fast days), to work steadily despite the fact that "results" are not forthcoming—is all this possible without examen? Most probably not. As soon as we stop working at examen, we find ourselves difficult to get along with, harsh, lazy, or sarcastic. The weeds of our defects spring up rapidly once we lay down the hoe of particular examen.

4. *Particular examen is a sine qua non for community life.* All of the foregoing can be just as well applied to community life. Community life sometimes causes a lot of friction, some heat, and at times, even fire. Examen is the exercise we need to mold our characters so that we learn to avoid occasions which cause arguments or to cement fraternal relations, once they are broken. Community life is sometimes a big cross; there is no need to make it bigger for a fellow religious.

5. *Examen is one of the best means we have of attaining our ideal, Jesus, Son of Mary.* Putting off the old man and putting on the new man is quite a job for us weak mortals, afflicted as we are by

the effects of original sin. It seems impossible that a religious can be sincere and continue his striving for perfection in religious life without keeping up with the daily examen. Progress toward making ourselves like to Jesus, Son of Mary, is made only by the grace of God and constant striving on our part. Much of our progress in the spiritual life proceeds *ex opere operantis*. And examen is an excellent measuring rod for our own effort.

6. *Examen is one of our most potent means of recruitment.* Students join our ranks, not because of what we say or what we write, but because of what we are. If we are real religious, if we are happy in the knowledge that we are striving to perfect ourselves, if we show the acquired virtues of patience, charity, humility, and piety, it is impossible that recruits will not come to us. Is there a better advertisement for the religious life than a real religious, one who is daily advancing in virtue? Holiness attracts. Examen is a potent means of holiness.

Perhaps you do not agree with all or even any of the foregoing reflections. Be that as it may, you must admit that, granted that particular examen is necessary, we often neglect this important religious exercise. Not only must we strive to be present for the examen each day, but we must make it fruitful by daily striving. Growth in virtue seems to demand the daily examen. As his particular examen goes, so goes the religious.

A New and Vital Approach

P. De Letter, S.J.

The particular examen is a common practice of modern spirituality. As every canonical novice knows, it consists in directing attention to a particular point, either a fault to be corrected or some practice of virtue to be fostered. Popularized if not originated by St. Ignatius of Loyola, this has become a common tactic in the spiritual life. All have a passing acquaintance with it. As proposed in the *Spiritual Exercises*, attention is to be focused on the particular examen three times every day: at the morning oblation, in the examination of conscience at noon, and again during the evening examination. Through this practice different defects are gradually eliminated and needed virtues acquired.

A Fact from Experience

Yet some religious do not succeed with the particular examen. They apparently fail to see its use or grasp its meaning. At any rate, they draw little profit from it even when they do not drop it altogether as a useless formality. This is true even among religious who in no way neglect their interior life. Their failure is not due to wilful neglect or to tepidity. They simply do not see their way to making a success of the practice.

Since sound spiritual writers speak so highly of the worth of the particular examen, it seems desirable to examine some apparent neglect and to revalue this spiritual exercise. We may sum up its importance by saying it is a sign of spiritual vitality, especially for those who have spent some years in religion. It may not be all-important in itself, at least when it is thought of and practiced in too narrow a manner. Generally its practice is a good indication that the interior life is thriving. More often than not, its neglect means a lack of spiritual vitality. In a limited sense, fidelity to the practice of the examen can serve as a barometer reading of spiritual fervor.

A Restricted Conception of the Examen

The formal idea of the particular examen can be applied in two different ways regarding both the choice of the subject matter and the manner of conceiving its practice. One way is very concrete and definite, perhaps too mechanical and artificial at least for life-span practice. For instance, we decide on rooting out a habitual fault such as the neglect of silence, resolve to avoid transgressions, and keep a record of the eventually-decreasing faults. Or we concentrate our attention on a specific practice of virtue such as kind interpretation of the actions of others and endeavor to increase the number of these acts throughout the day, checking at noon and night to see how we have succeeded. This method is very rightly advised in the beginning of the religious life. It is an effective means of correcting exterior faults and defects and of gradually developing a religious way of thinking, speaking, and acting. It is also useful at other periods in life when it is necessary to remedy some faulty way of speaking or acting that has crept in unnoticed.

Another Approach

If the particular examen is to measure up to what writers say about it and be a really powerful means of progress, there ought to be another way of conceiving its practice which does justice to its

importance. A number of religious have given the assurance that the following approach "works." Instead of taking just any particular fault or practice of virtue, we should fix on some central interest or need of our spiritual life. If the subject is important it will less easily be forgotten. Then its practice, preferably positive rather than negative, should be conceived in a broad and inclusive manner. By means of the resolve made and renewed at the three times—morning, noon, and night—we work at gradually penetrating our working day with an ideal or conviction rather than at counting a number of particular acts or defects.

To be more specific, the most suitable subject matter for our particular examen is the main resolution or resolutions of our annual retreat. When this subject is properly chosen, it answers a real need and generally our greatest one. It may crystallize into some maxim or motto. Then the practice will consist in keeping this before our mind or recalling it when needed and possible. We thus slowly come to live in the atmosphere or disposition which our watchword conveys. We begin to think, speak, and act accordingly. Some examples are: "The Lord loves a cheerful giver"; "Not for me, Lord, but for Thee"; "To have that mind in you which is in Christ." The practice of framing our resolution in a driving maxim or a quotation from Scripture can be very helpful though it is not essential. What is essential is to keep before our mind a definite objective, sufficiently central and important for our personal interior life, such as cannot be lost sight of as long as our effort for spiritual progress is kept alive. In this method our faithfulness and success in the practice of the particular examen are the criterion of our vitality and fervor. This will create a congenial interior climate in which our souls can thrive.

The importance of this conception of the examen is evident at once. Nor is there any danger that we shall overlook and forget it throughout a busy day. If our work is permeated with a driving spiritual ideal, as it should be if it is to be different from mere secular work, a particular examen that looks after our present main spiritual need will help sustain this retreat-clear inspiration. It is only in moments of forgetfulness when we neglect grace and allow naturalism to guide our thought or conduct that the particular examen will also suffer from this spiritual thoughtlessness. But the examen itself, by reason of the resolve and the effort it implies, helps to forestall or exclude and certainly to diminish these "secular moments" in our days.

Room for Variety

We need not fear that this method will leave no room for a helpful variety that will maintain interest. When our particular examen aims at our central, yet definite, spiritual interest or need, its subject matter can and naturally will take on many different aspects according to the variations of that interest or need, directed both by grace and by our psychology. As a matter of fact, our spiritual needs and interests evolve gradually according to seasons and circumstances and to the inspirations of grace. These will reveal now one, now another side which before remained more or less hidden or unnoticed. Moreover, when our retreat resolution, as is generally the case, is not restricted to one but foresees several particular needs, we can alternate the practice and change from one to the other when the one seems to have worn out and lost its grip. Later, we can often return to the first with a refreshed outlook and new ardor.

Dispositions and/or Acts

Does this manner of practicing the examen require specific acts as does the first, or may we dispense with these? It may require them and generally does. That depends on the subject matter and on individual dispositions. Some people can maintain a habitual disposition of recollectedness or selflessness without insisting on or multiplying definite acts. Others are in need of such acts, which arise spontaneously from their resolve to be recollected or self-forgetful. A spirit of prayer normally demands some explicit acts of formal prayer; habitual or virtual prayer alone would not be sufficient. Selflessness, trust, apostolic zeal can be habitual dispositions, but some explicit acts, whether exterior or interior, would not do any harm but would help very much even if they were not altogether necessary.

The marking in a book after the noon and evening check-up, which is generally a real help to our dodging human nature, is not to be overlooked in this second way. But it need not be done in numerals. Some people are congenitally poor in arithmetic. Instead of marking the number of acts or of faults, a general notation may suffice, for instance: good, average, poor; or A, B, C; or any way one prefers.

When we mean business with our particular examen and make use of all the means to succeed, we still must expect times when our effort will have little success. Some days everything goes well spiritually; other days it does not. These ups and downs need not be

magnified; even in the "downs" our effort can and generally does remain substantially faithful and successful to an extent. This should not be overlooked; otherwise unwarranted and naïve optimism may flounder during low moods. Provided our desire and effort does not flag, even this partly unsuccessful particular examen still marks a steady progress.

The second way of conceiving and practicing the particular examen makes the exercise not just a small device for casual use if it suits but rather an important and obligatory factor in every serious effort for progress. Without it, spiritual life slackens if it does not die down. Perhaps we should say that every fervent life actually keeps this practice of the particular examen, though possibly without giving it that name. Every fervent spirituality is practically bound to aim at and concentrate on some definite objective required by the present need. Fervent souls do so spontaneously. It can only make for better results if they are aware of this law of spiritual vitality and resolve to follow it. Seen in this light, the particular examen is an essential unit in the structure of spiritual progress. It is not just a decorative trifle.

We need not fear that this determined and steady effort at progress in one particular direction will result in a state of uneasy tension and nervousness. As in the whole spiritual life, so also here, the desire and endeavor for advancement must combine ardor and peace, earnestness and patience, genuine effort and disinterested acceptance of the results. For is it not grace that makes our effort possible and successful? Human endeavor is a subordinate factor. It is no doubt necessary: grace does not replace it. But it is trust in grace combined with sincerity in not sparing ourselves unduly that makes a burning, yet peaceful ardor possible. The particular examen, understood in this grand and realistic way, repays the effort we make in a measure which it is impossible to anticipate. Fidelity to grace is often rewarded beyond human expectation.

Breaking an Unwanted Habit

Gabriel A. Zema, S.J.

1. Let us take, for example, the habit of passing on to a friend or acquaintance our low opinion of the fault or sin of another. Depending on circumstances, the thing may be no sin at all, a venial, or a mortal sin. Even if no actual sin, it is a habit that belongs to no

lady or gentleman; and it can lead to a lot of trouble.

2. On rising, or after morning prayer, write a figure, say "3," some place where you can again see it at the end of the day. (Even nosy people will never know what "3" stands for.) For you "3" means you are determined to control your tongue *three times* that day on the habit you set out to break.

3. When you look at the figure at the end of the day while examining your conscience as every sincere religious should—it is possible you won't know what it stands for yourself. You may even have forgotten you put it there. But a little reflection will bring back the breaking-that-habit idea.

4. Very well, begin all over again. On the second day you may find that you have *not* controlled your tongue even *once*. Go to the third day more determined than ever.

5. Keep up the practice for ten or twelve days. You will find a definite improvement if you are at all serious about it.

6. At the end of ten or twelve days take up another fault and give it the same treatment. Follow the same procedure. After you have worked on three or four faults—never forgetting to keep improving on them—go back to the *first* one and see how the patient looks!

7. In morning and evening prayers ask Our Lady to come to your aid.

BOOK NOTICE

THE INTERIOR CARMEL: THE THREEFOLD WAY OF LOVE, by John C. H. Wu, a very brilliant Chinese convert, diplomat, and scholar, will help highly intellectual lay men and women to raise their spiritual lives of contemplation and divine love to an equal height and to give them something of the lofty mysticism that characterized St. John of the Cross. It will also aid very busy religious or priests to make their exterior activities conducive to a higher and more intense internal spirit. Interestingly and inspiringly Dr. Wu quotes the ancient Chinese sages, Confucius and Mencius, to reinforce the lessons of modern Catholic and Spanish Carmelite mysticism. (New York: Sheed and Ward, 1953. Pp. xii + 257. \$3.25.)

Child and Mother: Gracious Synthesis

Mother Winifred Corrigan, r.c.

AT HOLY COMMUNION, the soul authentically in love with God, is sometimes conscious of itself as a banquethall in which the memorable gospel of the anointing of the Lord's feet by "a sinner" is being reenacted. This soul becomes aware in itself of two separate impulses. One is the generous spirit of the Magdalen, utterly expending self for the beloved Master, freely offering to spend its best years in obscurity or lovingly giving its body to be burned. The other impulse, also within the soul, is viewing, reasoning, even objecting: "To what purpose is this waste?" It is the soul speaking in terms of the apostle Judas, not yet the traitor, who prudently considers the extravagance of broken alabaster. "For this might have been sold for much, and given to the poor."

That Our Blessed Lord openly favored and approved the symbolic self-surrender of Mary Magdalen, the sinner, we know. "The poor you have always with you but me you have not always." We have experienced, too, how the logic of Divine Wisdom reconciles our opposing desires and restores equilibrium. "Thy sins are forgiven thee. Thy faith hath made thee safe, go in peace." Devotion to Mary performs a similar function. It tends to unify two spiritual realities sometimes thought to be at variance: the doctrines of spiritual childhood and spiritual motherhood.

Why are these doctrines ever considered incompatible? In the natural order, it is plain that the two states, childhood and motherhood, are not in opposition. Obviously, the same person can be both child and mother. The basic concept, mother, one who mercifully sustains the life of her offspring ("do not kill it"), is unforgettable presented to us as illustrating the wisdom of Solomon. "Give the living child to this woman. . .for she is the mother thereof." This concept of mother echoes the first woman's name, Eve, mother of the living. The concept of child, in the Divine Mind, is expressed for us in the Fourth Commandment. In the Book of Ecclesiasticus (Chapter 3) the blessings of fruitfulness and long life are promised in detail to the loving, obedient child. Writing to his dear Ephesians, St. Paul confirms this divine revelation for New Testa-

ment times. "Children, obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment with a promise: that it may be well with thee, and thou mayest be long lived upon earth." Thus, for the Christian, it is natural for the faithful child to become fruitful, nor would the sacrifice of marriage and family usually be required in order to keep the Fourth Commandment.

In the supernatural order, the harmonious sequence between the roles of child and mother is less apparent. In making ready to lighten up the mists by reference to Mary, it may be well to clarify the meaning of the terms, spiritual childhood and spiritual motherhood, according to Scripture and the lives of the saints.

Spiritual Childhood

Our Lord has strongly set forth the reality, even the necessity of spiritual childhood. "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." He then counsels the humility of a little child for his disciples, and for all who would be "greater in the kingdom of heaven."

The reality of spiritual motherhood is presented for us in the forceful language of St. Paul. "My little children," he wrote to the Galatians, "of whom I am in labor again, until Christ be formed in you." His apostolic cry for souls re-echoes the appeal of the Divine Lover, heard in the Old Testament (*Isaias 49:15*). There it transcends rather than distinguishes itself from the pangs of natural motherhood. "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee." Amid the miracles of Our Lord Jesus Christ, we find this divine, motherly concern for human needs manifesting itself in a sweet, considerate way. He took the hand of Jairus' 12-year-old daughter and raised her from the dead. Then, having counselled her parents to secrecy, he "commanded that something should be given her to eat."

Some of the saints have discovered the beautiful qualities of spiritual childhood and spiritual motherhood contained in the above and similar passages. At Holy Communion, they have explored the mystery of their Eucharistic Lord entering the human body, resting there like a helpless, unborn child, in order to nourish the life of the soul. The Divine Word, repeating the mother's cry: "Do not kill

it!" daily fulfills His own promise: "The bread that I will give, is my flesh, for the life of the world." The saints have understood how, by their very self-effacement, by being belittled and becoming as little children, they too can maternally assist in the birth, growth, and development of the Mystical Body.

St. Thérèse of the Child Jesus (1873-1897) has renewed the interest of the modern world in the doctrine of spiritual childhood. Her position as youngest child of the Martin family and her early entrance into religious life preserved in her soul the true attitude of a child. How this spirit of utter dependence on her heavenly Father helped her to fulfill her maternal duties as novice mistress to the souls "who came to me asking for food," she tells with unique charm in her *Autobiography* (p. 213). Her present title of patroness of the missions suggests the breadth of her spiritual motherhood, hidden deep in her youth and Carmel.

No discordant contrast is the spirituality of Blessed Thérèse Couderc (1805-1885), foundress of the Congregation of Our Lady of the Retreat in the Cenacle. As the oldest girl in a large family and as young superior of a religious community, she early developed the valiant traits characteristic of spiritual motherhood. Then, consequent upon her consecration to Our Lady, she saw her responsibilities removed and she went down willingly into years of oblivion. In her 60th year, Blessed Thérèse or, as we know her better, Mother Thérèse, had emerged from the darkness of humiliation and failure, to find herself a humble, cherished adorer confronted with the holiness of God. "He treats me always," she wrote at this time, "like a child who would not have the strength to bear trials. Also the sweetness He makes me feel in His service makes me forget and bear all." This is the stage at which she detailed her doctrine of self-surrender. While it gradually led her into the thicket of unitive suffering and reparation, she continued to call it an easy means of sanctification, noting that there is "nothing so sweet to practice."

Mary, the Ideal

The ideal of self-surrender is Our Lady of the Cenacle. It is Our Blessed Mother in the last, perhaps 15-year, epoch of her earthly life. She has already received her Divine Son's formal commission for the motherhood of mankind, on Calvary. In the Cenacle or "upper room," by a mother's persevering prayer and a child's anonymity ("who when she was first of all became the last"—St. Bernard),

Mary continues to attract us to the sublime by the gracious synthesis of her life.

In religious life, Mary's spirit is learned and gained in a variety of ways: perhaps in the shared intimacy of Holy Communion, perhaps in the fragrant solitude of a retreat. Our Lady is ever the true child and the true mother. Her spirit, "meek and strong, zealous and prudent, humble and courageous, pure and fruitful," imparts to us our own proper measure of both these roles.

When we have reverently analyzed and appreciated the doctrines of spiritual childhood and spiritual motherhood, we may be allowed to accommodate an angel's words as our simple directive. "Take the Child and His mother." Thus, sincere, day to day imitation of Our Blessed Mother gradually becomes our meaningful response to an ever more imperative invitation. We then find that we have tended to integrate in our spiritual life the two ways of which Mary, our model, is the gracious synthesis.

Communications

Reverend Fathers:

I agree with Sr. Mary Jude, O.P., in her article, "The Summa for Sisters" (March, 1953), that a study of the works of St. Thomas would help our Sisters become better religious and better teachers. However, I do not agree with Sister regarding "the distinctive phenomenon of the active orders today."

Professed religious who are seeking admission to contemplative orders are a growing concern of the Church, but they are not a phenomenon. They are the logical result of the transition that has been taking place within active orders.

Truly "their final profession is far enough behind," but a glance at those former days may illuminate the darkness, mistrust, and misunderstanding that surrounds them. When they entered religious life the goal was one—it was clear-cut, that is, perfection which would mean intimate union with God. During their novitiate and perhaps for the first ten years of their religious life they concentrated all their efforts to attain this end. Then stress was not on education, nursing, or Catholic Action, but on the presence of God and the pursuit of virtue; however, because of pressure from without, the change of

standards, and the requirements by the State, professional knowledge, ability, and skill became a necessity. Therefore, higher education with Saturday and weekday classes was added to teaching, plus parent-teacher meetings, sodalities, public relation groups, discussion clubs and first aid courses.

These religious lack neither intelligence nor good will. They readily admit with St. Thomas the greatness of the charity of the apostolate. They live, for the most part, lives of self-renunciation and sacrifice. Otherwise they would not be seeking admission to the cloister. Nor are they seeking only the joys of contemplation. Most of them would gladly spend themselves and be spent in the apostolate if they could still be certain that their union with God was increasing not decreasing. But the signs point in the opposite direction. Let us look at one of these Sisters of fifteen years ago. Today, instead of the one goal of union with God, she has another, that of professional competence. What has happened to her as a result?

First, the intensity of her desires and her efforts in the spiritual life has naturally been weakened by her concentration on her work. Secondly, the virtues of the interior life, silence, and recollection do not have the opportunity for development they had in former days. Distractions in one form or another and activity hinder their growth. Thirdly, the virtues of the hidden life have become watery. They lack the positive virility that so characterizes interior souls. She is in the world and does not wish to be of the world, yet its spirit of activity and distraction are now hers.

Viewing these results, she finds a growing conviction that her spiritual life is deprived of the degree of vitality that once was hers and that the culprit is activity. From this conviction flows the fear that her work and its accessories are separating her from Christ. It is not the fear of a neurotic; it is a well-founded fear that demands recognition and attention.

No zealous religious desires to go to heaven alone; no thinking religious denies the value of the apostolic life, but there is much activity in the life of the religious today that could not conceivably be put in the category of Apostolic. Those who strive to unite prayer and action as St. Paul and St. Thomas, St. Catherine and St. Teresa of Avila did, find they fall short of the ideal, in fact they fail. This is not just subjective thinking. It can be proven without much spiritual examination.

As in nations, so in groups, and so with the individual, the pe-

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riod of adjustment is fraught with dangers. These must not be spurned. They should be recognized and analyzed. It is the challenge of our age.

The desire for contemplation is rapidly growing in America, not only in orders of women but also among men. We have a Father Moore, a Father Raymond, and a Father Merton, to name only a few outstanding ones, to prove this. Not only is contemplation sought by religious in active orders, but so many young, eager Americans have sought admission to the Trappist Monastery in Kentucky that they have had to build five new foundations in a short time. The Carthusians, still in their infancy in America, have a waiting list. All this is significant. Would Sr. Mary Jude say all these people were exceptions, or that they lack the ability to find the delicate balance between prayer and work. I doubt it.

Looking at it from this broader point of view, we see that this condition of which Sister M. Jude speaks is only a branch of a much larger river that is sweeping America from coast to coast. If we wish to insure the vitality and growth of our active orders, we must see that the desire for intimate union with Christ is given outlets and opportunities for development, even if it means the curtailment of many activities. We can do without the latter, but without the former all action is but sounding brass and tinkling cymbals.

—A SYMPATHIZER.

"BLESSED BE HER GLORIOUS ASSUMPTION"

On December 23, 1952, Our Holy Father, Pope Pius XII, decreed that the invocation printed above is to be added to the Divine Praises whenever they are recited after Mass or after Benediction of the Blessed Sacrament. In the official publication of this decree, which appeared in the *Acta Apostolicae Sedis* under date of March 21, 1953, vol. 45, p. 194, it was stated that this new invocation should be inserted *after* the invocation "Blessed be the Name of Mary Virgin and Mother." However, *L'Osservatore Romano* for April 9 contained a correction, issued by the Sacred Congregation of Rites on April 8, to the effect that it should be inserted immediately after the other invocation: "Blessed be her Holy and Immaculate Conception."

The obligation of inserting this new invocation into the Divine Praises begins on June 21, 1953, that date being three months from the date of the *Acta Apostolicae Sedis* in which the decree appeared, in conformity with canon 9 of the Code of Canon Law.

We take this occasion to remind our readers that on October 31, 1950, in connection with the formal definition, Pope Pius XII decreed that the invocation *Queen assumed into Heaven* should be added to the Litany of Loretto after the invocation "Queen conceived without original sin." At the same time he also approved a new Mass which is to replace the Mass formerly said on the Feast of the Assumption.

Spiritual Progress and Regress

Charles A. Nash, S.J.

AN IDEA as old as St. Augustine, and reborn in Rodriguez, pictures the spiritual life as a ball of string you are carefully winding up. If once you drop it, it readily unwinds, and it takes a long time and much effort to wind it up again. This same idea, on a natural plane, permeates the business day of six thousand psychiatrists in the United States who have become profoundly interested in what happens once the ball of life is dropped and starts to unwind. Their technical name for it is *regression* or the reversal of the normal steps of growth. Regression is of such paramount importance in psychiatry that it is often defined as "the science of regressive phenomena." The aim of this article is to picture regression in the spiritual life and to use psychiatric data in order to emphasize certain psychological factors that underlie spiritual progress.

Because it is their daily business, psychiatrists today are fast becoming experts in the delicate art of character change or the forward step to maturity. As modern scientific innovators in an ancient field, these medical specialists have made many valuable scientific investigations and acquired much practical experience in the last twenty-five years. Religious are wise to profit by some of their ideas on regress and progress toward maturity which have a direct practical bearing on the religious life. Like the psychiatrist, a religious, too, practices daily the delicate art of character change, but he aims at a greater *spiritual* maturity. The forward progress at which a psychiatrist aims in treating his patient strikes a close parallel to the forward progress of a religious in the spiritual life. Both involve a gradual change of character.

Psychiatrists must know character change in two directions, both regress and progress. The classic example of regression or unwinding in human life is old age. We are often a casual witness when time, by its slow process, lays its finger on a man. We have watched elderly persons gradually drop things most cherished in life, one by one. At first a man begins to lose the wide interests he once had. Sports no longer interest him; he stops traveling as much as he used to; his friendships narrow down; interest in his daily work begins to lag. All gradually culminate in his retirement.¹ If he keeps his mind open

¹Leland E. Hinsie, *Concepts and Problems of Psychotherapy*, p. 124: *Understandable Psychiatry*, chapter on "Regression."

and pliant and is ready to welcome whatever the future may bring, the elderly person often moves gracefully through his last years. Often enough, however, his mind closes up and he loses track of the day and the hour. He becomes hostile to what is new, to change, to innovation, closing off his mind to the future. In the course of time he may become self-centered and petulant, and fall back upon the manners of his childhood, then of his infancy. He may have to be bathed, fed, dressed, assisted in walking. For him it is a haven of repose, a citadel of safety. He has reverted to his "second childhood" and regressed to the activities of an infant. Besides the complete unwinding of habits of maturity in "second childhood," there are many pictures of partially unwound habits which are but smaller portraits on a much reduced scale.

Unwinding Spiritual Life

Complete spiritual regression can be seen in the nominal or "fallen-away" Catholic of any age who knows his religion but drops its practice entirely. The unwinding spiritual life runs down a path more or less parallel to "old age and second childhood." The "fallen-away" Catholic's practical interest in religion slowly wanes, and he gradually closes off his mind to religion, becoming spiritually self-centered. One by one he drops the religious practices he once cherished. Sunday is like any other day; the churchdoor remains ever closed. He stops going to Mass; he falls away from the Sacraments; his prayer life diminishes to a minimum or none at all. Gradually, his acquired spiritual habits unwind until he is back to "childhood," where spiritual obligations and moral responsibilities are at a minimum. He has traded away God for careless, vacant roaming. As far as religion is concerned, he is once again like a small boy, *sans* reason and his seventh birthday. Instead of progressing to an ever greater possession of God, he has gone backwards. Here, too, miniature portraits of regression are quite common in the spiritual life where a spiritual habit or two may start to unwind.

Progress and regress follow definite patterns. One is a dynamic, forward-moving pattern toward maturity; the other moves backward down the path a man has come up. Life experience normally presents the picture of a *continuum* of forward growth along a life-line which falls into natural periods: birth, childhood, adolescence, young manhood, adulthood, change of life, and decline. It is the common lot of mortal man to crown his numberless daily experi-

ences with an ever greater maturity. This growing maturity is dearly won through countless small successes. In sharp contrast, the regression pattern, at any age and at any level of development, is a reversal of the normal steps of growth along this life-line. Read the life-line forward and you have progress; read it backward and you have regression.

Psychiatrists tell us that every man takes a backward step now and then. No one, save Christ our Lord and His Blessed Mother, is complete master of his every action. For religious, the single backward step may occur in problems of obedience, the daily order, poverty, the practice of virtue, the daily rosary, spiritual reading—to name but a few possibilities. The single backward step is not so significant. When this backward step becomes a definite pattern, then real spiritual regression is beginning.

But despite occasional backward steps, psychiatrists say the normal person is about ninety per cent adjusted to life.² About ten per cent of life he cannot quite master and he dodges it in one way or another. In other words, man's daily batting average is about .900; the ratio of small successes in life to small failures is about ninety to ten. Whether saint or sinner, some failure pursues him every day, but success (forward progress) definitely predominates in his actions.

Dynamic Equilibrium

Because he is fundamentally successful but always carries some failure in tow, the average person strikes a balance with life. He reacts in terms of an equilibrium—a dynamic, forward-moving equilibrium in which progressive factors predominate, but regressive ones are also present. This equilibrium is built into the very structure of his mind through the years. It is his own practical system of reacting to life, his working method of dealing with experience derived from his past psychological history. Psychiatrists have learned to investigate this equilibrium scientifically and now actually measure it with scientific formulas.³ When it breaks down, regression begins. If it does not break down, progress continues.

²This figure refers to the over-all or comprehensive picture of all man's actions in meeting life. Personal success in one particular action, however, may vary from mastery to little or no control. Leland E. Hinsie, *Concepts and Problems of Psychotherapy*, p. 77. Edward A. Strecker, *Fundamentals of Psychiatry*, graph on p. 231.

³Edward A. Strecker, *Fundamentals of Psychiatry*, p. 51. Franz Alexander and Helen Ross, *Dynamic Psychiatry*, p. 140.

This dynamic equilibrium produces manifold effects. It gives an even tenor to man's ways and stability to his character. It embeds past success in the human system for future successful operation. As a result, whatever a man does in his normal day leaves most of his old order standing. A single act, forward or backward, leaves most of his autobiography of character largely unchanged. Occasional backward steps are readily tolerated and absorbed without throwing the forward motion offstride. Because of it, a major change of character occurs slowly. A spiritual character change requires many actions over a considerable period of time.

In many aspects of life this equilibrium acts as a shock-absorber, an internal resistance built right into the structure of personality for resisting the "blows of outrageous fortune." For instance, a death in the family may score a temporary psychological and emotional knockout in other members of the family. But soon the pendulum swings back to normal and old habits take over once again. Gradually, the appreciation of life built up through the years prevails, and life goes forward once more. Because of his equilibrium, a man does not deteriorate psychologically at one major blow, nor can he turn himself inside out, for better or worse, overnight.

Role of Failure

After much failure or long-enduring stress, this same personal balance or equilibrium can wear thin or even "break down." When this occurs, the backward pattern of regression slowly begins. Then, a religious falls back upon lower and lower levels of his spiritual life, and becomes beset by earlier and earlier habits of his career. The first failure is easy to take, but not a series of them. Failure is hard on morale, and daily failure has a numbing effect on our effort. The effect of failure is to close off the mind to the difficulty and fall back upon earlier habits. After repeated failure, for instance, a religious may gradually close off his mind to formal mental prayer, and fall back upon his earlier habits when mental prayer was not part of the daily schedule.

All spiritual regression has one point in common; it is a backward step to an earlier and easier adjustment to the difficulties of the spiritual life. At the same time, unfortunately, spiritual progress either slows down or stops. Part of the goal drops out of the picture "for the present," and there is a partial farewell to hopes of greater things. Instead of the "new man in Christ," it is a return to the

"old man" of self when spiritually less mature. The significance of regression in the spiritual life is that it sounds the knell of forward progress.

Continued progress requires that a religious take failure in stride. Often small successes in life become so integrated into a religious personality that they almost go unnoticed. We only see and take note of our failures, and they can come to loom large on the daily horizon. After repeated failure, there is danger that a religious will close his mind and chart his future course by past failure. The true measure of the future, however, is past success. There is no small touch of humility and wisdom in expecting some daily failure and not charting our future course by it. Man normally moves forward in a dynamic equilibrium with a ninety per cent rate of success.

American Spirituality

The pace or tempo of character change is a slow one. Being American-minded, we naturally expect rapid results. The very atmosphere of our times—an era of modern machine efficiency, high-pressure business methods, production miracles, and high-speed travel—promotes an ingrained bent toward immediate success. Rightly or wrongly, we feel there should be a twentieth-century masterkey to the spiritual life, a foolproof device as dependable as the multiplication table. Yet strangely enough, our spiritual life seems to move at the tempo of the first century in a twentieth-century world.

True character change may be hard to see. We Americans see the entrancing picture of industrial production, but we look upon spiritual progress in our own lives as a vague or blank picture. Sanctifying grace and internal actual grace are both intangible and invisible. We sow the representative crops, the seeds of humility, love of God, obedience, and the other virtues, yet always wonder—when's the harvest? To see results, we often make one good resolution succeed another in rapid succession, turning our spiritual life into a series of short-term cycles, partly for variety, partly to convince ourselves that we are getting somewhere and making progress. But after six months of short-term cycles we are ready to doubt whether we are changed an iota. That old spiritual problem which we settled once and for all two weeks ago somehow surges back to life again today. A series of these experiences can readily warp our spiritual judgment or prudence and lead to loss of effort and discouragement. Then

failure charts our course. Being constitutionally successful, we shift our effort to some more promising line of endeavor, and the spirit of spiritual progress becomes like a ghost on the outermost rim of the real business of daily living.

200-300 Hours

Psychiatrists have much this same time-problem. How much time is required to make a permanent change in a patient's character? How long to turn a man around and start him forward again on the life-line to maturity? A considerable body of evidence indicates that it takes two hundred to three hundred hours, roughly speaking, to make a permanent character change.⁴ This means one hour a day, seven days a week for about nine months devoted to making the change, whatever that change may be. No matter how un-American it may sound, there seems to be normally no substitute for time in a permanent character change. Even if our minds thunder and reverberate in syllogisms, it still takes from two to three hundred hours to drive the lesson home permanently and to relate it in experience to the concrete parts of life.

A religious may profitably add a bit of timing to his spiritual motor. Permanent growth is not like reading through a spiritual book in three or four days and expecting the result; it is more like the slow, nine-months' nurturing of the child in the mother's womb. It is not the work of a day or a week, but it finds a closer parallel in the one hour a day for nine months that a student devotes, say, to mathematics or history or language in school. Putting on a facet of Christ's personality is not done in one meditation; it slowly develops like the baby slowly developing back and neck muscles, balancing on his feet at six months, and finally learning to walk near the end of a year. Permanent character change is more in the image of St. Peter and the Apostles learning confidence in Christ over a period of several years, and still being a bit shaky at His death when confronted with actual life experience. But worth noting is the ever-recurring fact of success. After nine months in the womb the baby actually *is born*; a year later he *walks*; in nine months the student *knows* his history, mathematics, and language. In time the Apostles *did attain confidence in Christ*. Actual success is the constant experience of the human race if time and energy are devoted to the task.

⁴Leland E. Hinsie, *Concepts and Problems of Psychotherapy*, 11-12, 155, 166-169.

John Knight, *Story of My Psychoanalysis*, 2-3.

What happens in two or three hundred hours? In that time our personal equilibrium changes. Through our mind and emotions there slowly winds a new track of virtue all its own. Character change involves a rather thoroughgoing shift in our habitual reaction to life. It requires a new appreciation of life as a permanent part of the mind, a new emotional pattern, a new reaction to a vast number of concrete situations. Suppose, for example, a close friend dies with whom you have associated night and day for ten years. In all the old situations which constantly remind you of this lost friend you must make clear to yourself that you have this friend no longer, and that a renunciation is necessary. He is vividly represented in many personal memories and experiences. You will have to correct your reactions for many a day, and detachment must take place separately in each instance. Similarly in character change. The single action, the passing thought hardly dents the human system; it remains more like a feeble echo in the soul. A single action leaves one's equilibrium for meeting life largely unchanged. In two or three hundred hours, however, the new reaction "works through" and permeates our mind and our thinking. In that time it develops its own emotional pattern and becomes permanently related in experience to most of the concrete parts of life.

Factors in Adult Progress

As adults, we tend to sell human nature short. We frequently forget what a long way we have come since childhood, the countless number of small successes involved in our present degree of maturity. Starting out as a helpless babe, man slowly learns to walk, to speak, to run, to master language, to enjoy countless new experiences, to cope with school life, to earn a living, to marry and support a family. Any one of these has practical difficulties of time and energy and personal ability somewhat like those in the spiritual life. Yet by the common experience of mankind, their attainment is practically certain if sufficient time and energy is devoted to the task. As adults we tend to forget the countless milestones we have already passed, and even come to expect no new milestones in the future.

Often as adults we cut down on spiritual time and energy, and act in the practical order as if religious experience had been exhausted. If a religious tries to compress thirty hours into twenty-four, it is inevitable that he will have to scalp time from his spiritual life to accomplish this feat. In this regard it would seem that all of us are endowed with a certain native shrewdness of the horse-trading vari-

ety. But little time means little progress. Sometimes we run our spiritual life like a carburetor with too thin a mixture of energy to operate the machine. Life's fast tempo drains away energy. The more our limited daily energy is channeled to other things, the less remains available for character change or spiritual growth. If there is no time and energy, there is no progress. As we grow older, our ideas of spiritual experience tend to become more and more rigid. Spiritual progress is difficult in a rigid mind, like movement in a straitjacket. Progress demands an open and pliant mind with the door ever open to wider spiritual experience. Often in order to progress we first have to unstiffen our spiritual ideas and keep them limber. Age is not a true limit to spiritual growth. Remaining ever an experiencing being, man normally moves ever forward in a dynamic equilibrium toward an ever greater maturity in God. If the human mind closes to the future, it falls back upon the past. Not age but the man himself puts a stop to progress, by refusing new spiritual experience.

The Divine Plan

Time, energy, and an open mind docile to the Holy Spirit fit into God's design for human experience on earth. In His divine plan as the Creator of human nature and every human experience, God has an eminently skilful regard for both the strength and the weakness of the earthly pilgrim in his slow daily progress. He assists the slow, three-hundred-hour pace by the superior motivation of divine revelation, by countless actual graces, by the supernatural virtues of faith, hope, and charity. When only a miracle can be substituted for time, when our very best efforts are always attended by some failure, we catch no small glimmer of the "divinity that shapes our ends" in the gift of the three theological virtues. For without hope progress stops; without faith the path grows dim; without love the heart grows faint along the way. But in God's design for religious experience the pilgrim is fortified by God Himself. Faith illumines our mind along the road to God; hope keeps effort alive and the goal before our eyes; and love is even now a participation of the goal itself while progressing along the way. Divine assistance and a ready welcome ever await the pilgrim at every step of his journey. "Come to Me all you that labor and are heavily burdened and I will refresh you." The long-run trend of spiritual growth, in God's design, is a quickening triumphal march.

The Unseen World

Jerome Breunig, S.J.

THE telescope and microscope have extended our horizons immeasurably. They have opened up unseen worlds for us. "How mean is earth when I look to heaven," said St. Ignatius one night in Rome more than 400 years ago. How much more meaningful this remark is today when the giant eye at Mt. Palomar, California, a 200 inch telescope, helps us penetrate into the sky to the staggering limits of more than one billion light years and reveals millions of suns like our own moving at the incredible speed of 500,000 miles per hour. Apart from the findings of the great observatories, even a good telescope on a clear night can reveal wonders hidden to the eye. We can see the pock marks that craters make on our next door neighbor, the moon, which is a scant 238,000 miles from our planet. We can see the nine moons that cluster about Jupiter, the ring of light about Saturn, as well as the fiery masses said to be billions of stars.

The microscope opens another unseen world. To the unaided eye what is on the glass slide looks like a drop of water. Under the microscope we see many protozoa of all kinds. We can see scores of little slipper-shaped animals called paramecia caroming about in the water. Perhaps a sluggish, slow-moving amoeba can be sighted or a green euglena of the mastigophora (whip-bearing) family, propelling itself by its whiplike tail. After human vision stopped, the zoologist has pushed on with his microscope to discover 30,000 kinds of protozoa in an unseen world.

But there is another world still more marvelous and far more important than the worlds that the magnifying glass reveals. It is the unseen world of spiritual realities. Higher visual aid is required to penetrate far into this invisible but real world. We are blind and helpless without the eyes of faith. St. Paul speaks right to the point. "What is faith? It is that which gives substance to our hopes, which convinces us of things we cannot see."

What are some of the realities in this unseen world? What are some of the "things we cannot see" except with the eyes of faith?

No one has ever seen a soul at the moment God created it, when it left the body, or at any other time. Nor has anyone seen the rebirth of a soul at Baptism when the higher life of grace is infused and the human clay is made immortal diamond, when the baptized

is made a son of God and heir of heaven, when the Three Persons of the Blessed Trinity come and make their home in the soul, transforming it into a temple of God. "Blessed are those who have not seen and have believed." Faith convinces us of things we cannot see.

No one has seen a soul red as scarlet washed whiter than snow by the absolution of a priest. Nor has anyone seen the bread of heaven restoring the waning strength of the soul. No one has seen the inexpressible joy of the elect in the mansions of heaven, the chastening anguish of the souls in the prison of purgatory, or the black despair of the damned in hell. "Blessed are those who have not seen and have believed." Faith convinces us of things we cannot see.

Opposition of the Sense-World

It is essential to salvation to stay aware of the unseen world but it is not easy. We live in a world of sense. Our very mode of learning is rooted in sense impressions. There is nothing in the mind that was not first in the senses. Even faith comes by hearing. Our convictions about what we cannot see are constantly being challenged by things we can see. It is a losing battle, naturally. For instance, we will ordinarily be more vividly impressed by paging through a national picture magazine for a few minutes than we will by reading the *Imitation of Christ* for the same length of time. Unless we constantly cultivate supra-sensible reality by reading, reflection, and prayer, we will not be able to offset the ever-present attraction of the sensible.

We are also at the mercy of our less immediate environment. We are influenced by what we see, hear, feel; and much of this is secular. It is not informed with respect for the sacred unseen realities. There are also abundant examples of godlessness. To claim there are no atheists in foxholes, on the operating tables in our hospitals, among the alumni of our schools, or ("there but for the grace of God go I") among ex-religious is to close one's eyes to the facts.

The lack of respect for God's creative co-operation in human generation is widespread and appalling. There are hardened, blinded men who look on death like the fallen-away who "assured" the hospital chaplain: "If I die on the operating table, there will not be anyone to take me away." Many non-believers patronize our "naïvete" in accepting the sacramental system. A Catholic mayor was openly ridiculed in the public press: "How can he be fit to manage the city government when he is foolish enough to believe a little wafer is his

God." Communists use brutal methods to eradicate, "to wash away," a sense of the supernatural, but secularism has a smooth approach that sometimes is even more effective in uprooting faith, hope, and charity.

The recent survey of religion in the United States has produced some startling data. The first report that 99% of the people believed in the existence of God was heartening, but the subsequent studies revealed the shallowness of much of this belief. The eighth of the series, "What Americans Think of Heaven and Hell," reported the following statistics in the March number of the *Catholic Digest*. "Do you think there is any real possibility of your going to hell? Yes, answered 12%; No, 29%; Don't know, 17%; Do not believe in hell, 42%." In other words, 88% of those questioned were not greatly concerned with a truth that Christ underlined clearly in His teaching. And this is the environment, through the press, radio, television (?), and a thousand other contacts, we live in. The unseen world of faith has competition.

Witnesses to the Unseen

The greatest Witness to the reality of the unseen world was Christ, God's Son, who clothed Himself with flesh and blood, a true human nature, worked miracles, and founded a visible Church to bear witness to the invisible grandeur of divine realities. He invites religious in a special way to continue to bear witness. He has invited them to prove the eternal value of a better world to a money-minded, sex-sick, rugged-individual generation by being poor, chaste, and obedient as He was in the world. "But if religious are not inhabitants of this unseen world they will never impart the irresistible conviction that the unseen world exists."

The recent communication from a Poor Clare (REVIEW, November, 1952, 312-14) contained the eloquent witness to the unseen world that is afforded by contemplatives. "There is an unseen world which to her (a Poor Clare) is very real. The incidents of daily life are mere accidentals which are of value so far as they purchase for her more perfect union with God. This unseen world is as real to her as the things she can reach out and touch, and touching it she can make every action of hers prayer. I am speaking of prayer,—not *prayers*."

Until the unseen world is as real to us as the things we can reach out and touch, we will not convey the conviction so badly needed.

There is one way to make this world that real. It is by living in it. I remember a retreat master's remark on this point. "You have to have darkness to find a picture on the sensitive plate, and you have to have prayer to bring out the invisible presence of God." Again, it is prayer and not prayers that will enable us to live the convictions of our faith.

Charity

C. A. Herbst, S.J.

WHEN a learned man among the Jews asked Our Lord: "Which is the great commandment in the law?" Christ answered: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment." (Mt. 22: 37, 38). This was not new with Christ. It is the burden not only of the New but also of the Old Testament, written, as St. Paul says, "with the Spirit of the living God. . .in the fleshly tables of the heart" (II Cor. 3:3).

The theological virtues are the greatest of all the virtues. There are three of them: faith, hope, and charity. "And now there remain faith, hope, and charity, these three." Of these three, love of God for His own sake is the queen: "But the greatest of these is charity" (I Cor. 13:13). Its object is God Himself, and our motive for loving Him, too, is His own dear Self, "because Thou are all good and worthy of all love." "I call charity that virtue which moves the soul to love God for His own sake and oneself and the neighbor for God's sake," said St. Augustine.

Charity makes all the virtues live. It is the soul even of faith, without which it is impossible to please God. "The life of the body is the soul. By it the body moves and feels. Even so the life of faith is charity, because it works through charity, as you read in the Apostle: 'faith that worketh by charity' (Gal. 5:6). When charity grows cold, faith dies, just as the body does when the soul leaves it." (St. Bernard, *Serm. 2 In Resurr.*)

"O my God, I love Thee above all things." How can I truthfully say this when I prove many times every day by committing venial sins that I love even tiny creatures more than I love God? Or why is it that I do not cry for love of God when I lose Him by mortal sin but I do cry when I lose my mother by death? Although

these actions seem to be contradicting my words "O my God, I love Thee above all things," they really do not. I can weep over my mother's death and commit venial sins and still love God *objectively* above all things. That is, I can, and do, go on sincerely and earnestly wishing Him the greatest good, that He will continue to be the supreme object of all love and receive divine honors. I can commit venial sins and weep over temporal loss and still love God above all things *appreciatively*, too, by preferring God with an efficacious will to all created things, by esteeming Him as the highest good. I can so value and esteem Him as to be ready to lose all else rather than abandon God. We cannot recall too often that true love is in the will, not in the feelings or emotions.

A mother's instinctive and spontaneous feelings and emotions may draw her to love her child more *intensely*, with greater ease, tenderness, and alacrity, than she does God, yet she is ready to lose her child rather than offend God seriously. Her love for God is greater and deeper, and influences her soul more profoundly. She loves God objectively and appreciatively more, and intensively and emotionally less. Things of sense appeal more directly and affectively than spiritual things do. That in the supreme test, love for God is greater and stronger than any natural love is wonderfully shown in the death of St. Perpetua, martyr. "Neither the tears and oft-repeated prayers of her aged father, nor the mother-love for the baby boy at her breast, nor the ferocity of her tormentors could move Perpetua from her faith in Jesus Christ."

This is brought out, too, by the incidents in the daily lives of the "little people" in Christ's Church in this living present, so well presented by Father Trese. "'We've a good pastor,' my people say—and I am ashamed. Ashamed as I stand beside Katie Connelly at the bed of her just-dead son, and hear her say, 'It's God's will, isn't it, Father?' while she clutches my hand. Ashamed as I stand beside Ed Fetter at his wife's bier, and hear him say, with three little tykes hanging to his pants-legs, 'If this is what God wants, we've got to take it, Father.' Ashamed as I ride with the Martins to the State Hospital where they are taking their son, and hear the mother say, as she bites her lip, 'Well, we've all got to have our cross, Father.' "(Leo Trese, *Vessel of Clay*, 24.)

Love has various degrees. In the love of concupiscence there is something of self. I love another because I will get something out of it for myself. This is love of God for my own sake, with selfishness,

but a very good selfishness. This is the great virtue of hope. Then there is the love of complacency, in which I am glad and rejoice, take pleasure in, another's good, just because it is his good. By it I rejoice in the divine perfections. "Thus approving the good which we see in God, and rejoicing in it, we make the act of love which is called complacency; for we please ourselves in the divine pleasure infinitely more than in our own" (St. Francis de Sales, *Love of God*, V, i). A third and higher degree of love is the love of benevolence. By it we wish another well, want good to come to him. This love we express in the Our Father when we pray: "Hallowed be Thy Name, Thy kingdom come, Thy will be done!"

Love consists more in deeds than in words. "If you love me, keep my commandments," Our Lord said (John 14:15). Everybody knows that "talk is cheap," but actions filled with love are purest gold. A fine expression of love is a gift. That is why we give gifts on birthdays and on other joyous occasions. Gifts are the language of love. This is shown most strikingly at Christmas time. It is the feast of giving, of the Gift. Men give then because God taught them to show love that way. He gave the first Christmas Gift by giving Jesus Christ, His son. "God so loved the world, as to give his only begotten son" (John 3:16).

That was Bethlehem. That was Calvary, too. "God so loved the world, as to give his only begotten son." The lesson Christ taught from the crib and from the cross is the same lesson: love in deed, in giving. The soul that loves God cannot miss that. It is convinced that love consists in a mutual exchange of gifts. "What have I done for Christ? What am I doing for Christ? What ought I do for Christ?" The answer leaps forth: "Take, O Lord, and receive all my liberty, my memory, my understanding, and my whole will." One gives oneself whole and entire. We cannot do more. But we can do it more solemnly and more specifically, and we have. Religious surrender to God the goods of the world by the vow of poverty. They surrender to God the goods of the body and of family life by the vow of chastity. They surrender to God the goods of the soul, especially that most precious thing, their will, by the vow of obedience. "Almighty and Eternal God, I vow to Thee perpetual poverty, chastity, and obedience." This is our answer to the divine challenge: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind. . . . This do, and thou shalt live."

The Moral Code of Catholic Hospitals

Gerald Kelly, S.J.

SOME years ago there was a colorful basketball official who used to delight (and sometimes enrage) spectators by his dramatic way of telling players, "You *can't* do that!" Again and again his whistle would be heard and he would be seen speeding across the floor, an accusing finger pointed at some offending player, as his piercing voice insisted, "You *can't* do that!"

For all too many people, I fear, this official—minus his pleasing dramatics—might represent the Catholic hospital and its moral code. Engraven in the minds of these people is the picture of a devoted non-Catholic physician bending over his patient in the operating or delivery room, yearning to do something to save the patient's life, but frustrated in this salutary design by the Church, which, through the Sister superior or supervisor or chaplain, raises its restraining hand and says unsympathetically, "You *can't* do that!" Certainly much of the publicity given to various events that take place in our hospitals caters to this impression.

For example, a few years ago, in Brownsville, Texas, a physician who had sterilized a woman in defiance of the hospital code was dismissed from the staff. The incident received nation-wide publicity in the daily papers, and the correspondent of one widely-read weekly devoted to it considerable space and even more emotion. The Sisters of Mercy had closed the doors of mercy to the doctor whose only purpose was mercy. Follow-up letters from doctors, including one from the vice-chief-of-staff of their hospital, favored the Sisters and showed little sympathy for the expelled physician. Other letters, however, showed marked sympathy for the doctor and for his emotional reporter. One letter in particular expressed great impatience with this Church which insists on projecting the taboos (a favorite epithet for commandments, divine and human) of the Dark Ages into the twentieth-century operating and delivery rooms.

In this and similar incidents we have examples of the old problem of misunderstanding. The critics usually do not understand our hospital code. Even Catholics, I think, seldom realize what goes into a code. In fact, many seem to have the impression that a Cath-

olic hospital moral code consists in one supreme principle (which, incidentally, is "best-seller" nonsense at its best) that mothers must die for their babies. These people ought to have more accurate information, and it seems logical that they might expect to get it from religious because the Catholic hospital is one of the most distinctive and extensive achievements of our religious institutes. The following paragraphs provide at least the minimum essentials for giving correct information.

Why a Code?

Since the administrators of Catholic hospitals are men and women whose lives are consecrated to God, they can conscientiously conduct these hospitals only when they have a reasonable assurance that the law of God will be observed in the treatment of the sick. One way of obtaining this assurance is to formulate the pertinent moral principles and their applications into a code and to have the staff-members guarantee that they will observe this code. The first reason for having a code, therefore, is to satisfy the conscience of the administrators. This is aptly stated in the introduction to the present code of the Catholic Hospital Association:

"Catholic hospitals exist to render medical and spiritual care to the sick. The patient adequately considered, and inclusive of his spiritual status and his claim to the helps of the Catholic religion, is the primary concern of those entrusted with the management of Catholic hospitals. Trustees and administrators of Catholic hospitals understand this responsibility towards each patient whom they accept, to be seriously binding in conscience."

"A partial statement of this basic obligation is contained in the present Code of Ethical and Religious Directives. All who associate themselves with a Catholic hospital, and particularly the members of the medical and nursing staffs, must understand the moral and religious obligations binding on those responsible for the management and operation of the hospital, and must realize that they are allowed to perform only such acts and to carry out only such procedures as will enable the owners and administrators to fulfill their obligations."

What was just said might be construed as meaning that the sole or primary purpose for having a moral code is to protect administrators against doctors who might perform illicit operations in their hospitals. This is not true. Generally speaking, doctors and nurses, both Catholic and to a large extent the non-Catholics, want clear

guidance in the ethical problems of their profession. And they want it because they are conscious of a need. As members of a profession that deals constantly with life and death, with mutilation of the human body, with expensive and sometimes dangerous remedies, they are faced again and again with acute ethical problems. Yet large numbers of them, even among the Catholics, have never had the opportunity of taking a course in medical ethics. Others who have had such a course have grown "rusty" and need some convenient way of refreshing their memories. For all of these a moral code, which contains concisely-stated principles and practical applications to the field of medicine, satisfies a definite need.

Making a Code

What have our Catholic hospitals done to provide the needed guidance through a moral code? For many years the hospitals of the United States and Canada used a very brief code which was excellent at the time it was formulated but which became more and more inadequate as the progress of medicine introduced new problems and threw new light on old ones. A new and more complete code was needed, and many dioceses prepared such a code for their own use. It was not until 1947 that work was begun on a revised code for the Catholic Hospital Association of the United States and Canada. The work done by the committee on this revised code may be of interest.

The committee first made a careful examination of all the recently-composed diocesan codes, selected what seemed the best material from them, and arranged this material plus their own contributions in a manner that seemed best for handy reference. When this was done, a preliminary draft of a new code was sent for criticism to a large number of doctors and moralists in various parts of the United States and Canada. The doctors consulted included both Catholics and non-Catholics. They were chosen for eminence in their profession and not for their religion. These consultants, doctors and moralists, submitted criticisms—some of them very detailed—of the preliminary formula. The criticisms were carefully weighed by the committee and a new formula was drafted. This was referred again to the original critics; more suggestions were offered; and the code was finally formulated in a manner that met with universal approval. This code was published in 1949 by the Catholic Hospital Association of the United States and Canada, and it is used today in most of the dioceses of these two countries. Some dioceses which had gone

to great trouble to prepare their own codes still use these in preference to the revised code of the Catholic Hospital Association.

Two observations are in place here in order to prevent misunderstandings. First, there is a question pertinent to *revising* a code: does this mean that moral principles change, or, as some people would put it, does it mean that the Church has changed its moral standards? Obviously, the revision of a hospital code should have no such implications. Moral principles do not change: and, from the standpoint of principles, the only reasons for revising an approved code might be to include some principle not heretofore included, or to express more clearly and simply one of the principles already included. But the application of moral principles to medicine can change because this application depends on the medical facts, which can change with the progress of science. For example, there was a time when the only way of successfully treating certain infections was by surgical operation, but today many of these infections can be arrested by the use of recently-discovered drugs. A fact like this can be the basis for declaring that an operation which was permissible several years ago because necessary for the patient's welfare is no longer permissible. This is but one example of how the application of principles to concrete cases can change. The revision of a code is largely concerned with these concrete cases.

A second observation concerns the fact that different codes are followed in various dioceses. Does this mean that what is morally good in one place is immoral in another? Again the answer is in the negative. The differences in the codes concern neither the moral principles nor the licitness of specific operations and treatments. They concern rather the selection and arrangement of material, with perhaps the addition of some purely disciplinary regulation which may be thought necessary in one place but not in another: for example, on the need of consultation before some operation is allowed.

Content of Code

At this point, if not before, someone might well ask just what is a code, and what goes into it. I can best answer this question by referring specifically to the revised code of the Catholic Hospital Association, which is entitled *Ethical and Religious Directives for Catholic Hospitals*. As the title implies, this code contains two sections. The second section contains directives of a religious nature which concern the reception and administration of the sacraments and the

reverent disposal of amputated members and immature babies. For the most part, this section of the code would directly concern only Catholics or those who wish to become Catholics. The first section contains ethical directives, that is, principles of the natural law with applications to medicine. Since the natural law binds all men, the provisions of this section apply to all patients, doctors, nurses, and other hospital personnel, regardless of their religion. This is really the *moral* code of our hospitals. My subsequent remarks apply to this section.

Basic Principles

The basic moral principles which are formulated and applied in our ethical directives can be reduced to these six: (a) the need of the patient's consent; (b) the inviolability of innocent human life; (c) the intrinsic evil of contraceptive practices; (d) the principle of the "double effect"; (e) the principle of "liberty" and (f) the principle of "totality." Perhaps a few words about each of these principles will be informative without being unduly soporific.

a) *The patient's consent.* Each individual human being has both the right and the duty to care for his health. When a doctor treats a patient, he is simply exercising the patient's own right of self-preservation for him, and he may not perform even legitimate operations without the consent of the patient. This consent may be given *explicitly*, as would be the case if an operation would be explained to the patient and he would then agree to it. Or it may be *implicit*, as would be the case if the patient asked for a cure, with the understanding that he is willing to submit to all the necessary procedures, even without explanation. Or it may be *reasonably presumed*, as is the case when a doctor gives emergency treatment to an unconscious man. Sound morality requires consent in one of these forms and both civil law and medical associations recognize this. For infants and others who are incapable of acting rationally, the parents or guardians have the right to give the consent.

b) *The inviolability of innocent human life.* The meaning of this principle is strongly and clearly explained in a memorable passage of our present Holy Father's Allocution on the moral problems of married life (October 29, 1951). This passage should be familiar, not only to religious in hospital work, but to educators as well.

"Now the child, even the unborn child," said the Pope, "is a human being, a human being in the same degree and by the same title as

is its mother. Moreover, every human being, even the child in its mother's womb, receives its right to life *directly* from God, not from its parents, nor from any human society or authority. Therefore there is no man, no human authority, no science, no 'indication,' whether medical, eugenical, social, economic, or moral, that can show or give a valid juridical title for a deliberate and *direct* disposing of an innocent human life, that is to say, for an action which aims at its destruction, whether such destruction be intended as an end or as a means towards some other end which may itself be in no way illicit. So, for example, to save the life of the mother is a most noble end, but the direct killing of the child as a means to that end is not lawful. The direct destruction of the so-called 'valueless life,' whether born or unborn, which was practised a few years ago in numerous instances, can in no way be justified. And therefore when this practice began the Church formally declared that it is contrary to the natural law and to the positive law of God, and consequently illicit—even under instruction from the public authority—to kill those who, although innocent, are nevertheless by reason of some physical or psychical taint useless to the nation and even become a burden on the community. The life of an innocent human being is inviolable, and any direct assault or attack on it violates one of those fundamental laws without which it is impossible for human beings to live safely in society. We have no need to teach you the particular significance of this fundamental law and its bearing upon your profession. But do not forget it: above any human law, above any 'indication' whatsoever, there stands the indefectible law of God."

The Pope's words are obviously directed against doctors and others who think that in certain situations there are good reasons (they call them "indications") for the direct killing of an unborn child. Against these men he defends the right of the child. But he does not limit his words to the child; he defends all innocent human life. The direct (i.e., the intentional) taking of such life is never permissible. Any procedure which would result in death for either the mother or the child (or for any other innocent person) can be justified only when the death is an unintended and unavoidable by-product of the procedure. Incidentally, this principle of the inviolability of human life also condemns the so-called mercy-killing (the taking of a patient's life to relieve him of suffering), whether it is done with or without the patient's consent.

c) *The intrinsic evil of contraception.* The Church, especially in

the official teaching of the two last Popes, has constantly branded artificial birth control as contrary to the law of nature, and therefore intrinsically evil. The most radical form of this evil is *direct sterilization*, which means the intentional destruction of the procreative power. Doctors have many ways of accomplishing this, and all of them are forbidden by our code.

d) The principle of the "double effect." Students of ethics are familiar with this principle and know that it contains the solution to many of the practical problems of life. Conscientious people often use it without knowing it exists. The aviator who bombs an important military target, foreseeing but not desiring the deaths of some civilians, is perhaps unwittingly using this principle. The student who must read a treatise on sex, foreseeing but not wanting temptations against chastity, is using perhaps also unwittingly the principle of the double effect. And all of us, whether we realize it or not, are following this same principle when we perform some good and necessary action, realizing that, despite our best intentions, certain others will misunderstand and will be led to rash judgments and to criticism. The deaths of the civilians, the sexual temptations, and the harsh thoughts and criticism, are all simply unavoidable and unwanted by-products of actions that are good in themselves and of sufficient importance to be performed despite the evil effects that accompany them.

The principle of the double effect has many applications in medicine, especially as regards surgical operations on diseased reproductive organs with the unavoidable destruction of the procreative power and as regards treatment of a pregnant mother with some unintentional but unavoidable risk either to herself or to her child. This last point was clearly explained by Pope Pius XII in his Allocution to the "Family Front" (November 26, 1951):

"On purpose," he said, "We have always used the expression '*direct attempt on the life of an innocent person*,' '*direct killing*.' Because if, for example, the saving of the life of the future mother, independently of her pregnant state, should urgently require a surgical act or other therapeutic treatment which would have as an accessory consequence, in no way desired or intended but inevitable, the death of the fetus, such an act could no longer be called a direct attempt on innocent life. Under these conditions the operation can be licit, like other similar medical interventions, granted always that a good of high worth is concerned, such as life, and that it is not possible to

postpone the operation until after the birth of the child, or to have recourse to other efficacious remedies."

e) *The principle of "liberty."* Physicians do not always see eye-to-eye on the value of certain treatments or operations. For example, take the much-discussed and too-much-popularized operation called lobotomy. This operation consists essentially in severing certain fibers in the brain, and its general purpose seems to be to reduce emotional tension and thus help in the cure of some mental illnesses and in relieving otherwise unbearable pain. The sharpest kind of controversy exists among reputable physicians as to the good produced by the operation, the risks it involves, the types of patients that might benefit from it, and so forth. And this is but one example of many decidedly controversial questions in the sphere of medicine.

Theologians, too, have their differences of opinion; and this is especially true when they are faced with a new problem. There are pros and cons to many of these problems, and it may take a long time before the issues are sufficiently clarified to have a unanimous opinion for either side or until the teaching authority of the Church intervenes to settle the matter.

Sound morality supplies this practical principle that may be followed in these legitimately debated matters: obligations (i.e., precepts and prohibitions) are not to be imposed unless they are certain. This is what I mean by the principle of "liberty." For the doctor, this means that, with the consent of the patient, he and his consultants may follow what they sincerely judge to be the proper medical procedure as long as this procedure is not certainly wrong.

f) *The principle of "totality."* I have taken this word from Pope Pius XII, who said in his address on the moral limits of medical research and treatment (September 14, 1952): "By virtue of the principle of totality, by virtue of his right to use the services of his organism as a whole, the patient can allow individual parts to be destroyed or mutilated when and to the extent necessary for the good of his being as a whole." Obviously, this is an extremely important principle in medical practice. Every time a doctor, acting according to the principles of sound medicine, and with the consent of his patient, removes an eye, a hand, a gall-bladder, etc., he is following this principle of totality. He removes the member, which is a part of the whole, because it has become in some way a threat to the survival or the well-being of the whole.

Conclusion

The foregoing are the main, if not the only, principles that form the core of any sound medico-moral code. Perhaps I have given them too much space; yet it seems to me that one really appreciates our hospital codes only when he sees these basic principles grouped together and briefly explained. It may be taken for granted that any doctor who conscientiously follows these principles will act, not only according to sound morality, but also according to sound medicine.

Earlier in this article I suggested that in the minds of many people the supreme moral principle of Catholic hospitals seems to be that mothers must die for their babies. This, as I said, is best-seller nonsense at its best, and perhaps I should have said at its worst. Implicit in this attitude is the idea that in a critical situation a Catholic mother must always prefer her baby's life to her own. The idea is erroneous. Obviously, no mother may allow the direct taking of her life in order to save her baby, because, as Pius XII declared, the direct destruction of any innocent life is morally wrong. And even as regards the risking of her life, e.g., by submitting to a dangerous operation, for the sake of her baby, we must be very careful about making universal statements. We would have to consider many concrete factors before we could decide whether such a risk is obligatory or even permissible.

Closely related to this erroneous notion that in our hospitals mothers must die for their babies is the idea that, since Catholic hospitals do not permit therapeutic abortion (a "gentle" expression for the practice of killing babies to "save" mothers), they lose more mothers than do other hospitals. Not only is there no statistical basis for this, but what statistics we have indicate the very opposite. For example, two Boston doctors, Roy J. Heffernan and William A. Lynch, recently obtained information about maternal deaths from 171 hospitals in various parts of our country. This information covers a period of eleven years, 1940-1950. In these hospitals, during this long period, there were more than three million deliveries, about evenly divided between hospitals that permit therapeutic abortions and hospitals that exclude this practice. The maternal death rate in the hospitals that do not allow therapeutic abortions was .87 per thousand deliveries, whereas in the hospitals that do allow therapeutic abortion the maternal death rate was .98 per thousand deliveries. According to these and similar statistics, the keeping of God's law saves not only babies but their mothers, as well. This is a too-little-known aspect of the apostolate of Catholic hospitals.

Questions and Answers

—18—

What can be done to counteract some long-standing practices engaged in during time of retreat by Sister-retreatants, for example, rehearsing daily for one or two hours the Mass and hymns to be used for the reception ceremony; embroidering and crocheting between conferences? The Sisters who participate in these works find that it interferes with their recollection.

Some work about the house, some choir practice, and other little jobs (like needlework) would not seem to interfere too much with retreat recollection if indulged in only for about an hour or so a day. That would still allow the retreatants a fair amount of time for undisturbed private reflection and personal duties. If, however, the retreat schedule were already extraordinarily crowded (which is usually not the case), there might be little time left for such tasks as indicated in our question. In any case, it is important that retreatants have a fair amount of leisure time for private reflection, for jotting down spiritual "lights," for additional rest, and the like.

—19—

At times it is necessary to post items pertinent to religious in various departments of an establishment in regard to keeping rooms in order, having greater care of furniture, and the like. Would it not further a better community spirit if such directions were posted in the community room rather than on the doors of the different departments where outsiders may read them and make comments?

Yes, it would be better to post items of a personal or private nature, whether they pertain to the community as a whole or to individual members of the community, in some place reserved to the religious family in preference to other more or less public places. Thus criticism might be lessened.

It is possible, though, that sometimes superiors intend such notices not merely nor primarily for religious who are in charge of or are working in a department, but especially for the outside help. Then such notices would be posted where those for whom they are intended would see them. In these cases, however, care should be taken that the wording of the notice does not occasion criticism of the religious.

—20—

In a religious congregation (in which simple vows are taken) may a religious who is subject to a provincial superior have a right of appeal to the superior general when the religious wants a favor or extra permission?

To begin with, religious have the right of communicating with higher superiors; such correspondence is sealed. Religious could, therefore, ask for various permissions from higher superiors. Some extraordinary permissions are usually asked of higher superiors rather than of the immediate superior. Ordinary permissions, however, as a general rule are to be sought from the immediate superior. If that superior refuses the permission, one should not request the same permission from a higher superior without informing him that the permission was refused by the lower superior. Good government dictates that procedure, as well as courtesy and possibly the rules of the institute.

Before asking for any extra permissions or "favors," religious should remember that superiors are to help their subjects observe common life; hence superiors may not readily grant extra permissions to a subject unless the circumstances of the case warrant it. Likewise superiors must then be willing, and able, to grant the same permission to any other subject in the same circumstances. Subjects should try to lighten the superior's burden of office by not requesting permissions which superiors should not grant either because they are not consonant with religious life, or because they would violate or harm common life, or because of some other good reason. Besides being a violation of common life, "favoritism" in a community is always odious.

—21—

The cause of our Venerable Founder has been in progress at Rome for thirty years. In order to help stimulate popular devotion to our Founder—particularly among our students and their parents—our Order is in the habit of printing from time to time pictures and devotional pamphlets about him. Up to now, printed matter of that type only bore the *nihil obstat* of the ordinary of the diocese where our motherhouse is located. It was brought to our attention lately that we need the approbation of the Holy See for any printed material about our Founder who has been declared Venerable. Is that observation correct?

Canon 1387 of the Code of Canon Law states that what pertains in any way to the causes of beatification and canonization of

Servants of God may not be published without the permission of the Sacred Congregation of Rites. This restriction applies only to causes which are pending before the Sacred Congregation; not to those which are finished (person has been canonized), or are pending before some other body than the Sacred Congregation of Rites. During the time permission must be obtained from the Sacred Congregation, no further permission of the local ordinary is necessary for publication of matter approved by the Sacred Congregation.

The *Codex pro Postulatoribus Causarum Beatificationis et Canonizationis* (4th edition, 1929, page 26, nos. 21 and 22) repeats the above and includes pictures (*imagines*) under the provision of canon 1387.

Several authors who comment on canon 1387 say that it seems to refer only to documents and acts connected with the prosecution of the cause, such as summaries and proofs proposed for furthering the cause, opinions of consultors, comments of the *promotor fidei*, and the like. These authors rely on a *Monitum* of the Sacred Congregation of Rites of February 12, 1909, which required previous permission of the Sacred Congregation for the publication of accounts of the life, virtues, and "wonders" of Servants of God.

Consequently it seems probable that the devotional pamphlets and pictures mentioned in our question need not be submitted to the Sacred Congregation for approval.

—22—

Postulants are being sent out to the missions to help with the teaching in schools. They return to the motherhouse for the week-ends. Are superiors justified in extending the postulancy for three or four months, because the number of novices to be professed is not sufficient to fill the places of the postulants?

The *Normae* of 1901 (which have been used as a model for the constitutions of religious congregations) allowed a period of postulancy ranging between six and twelve months. They permitted the superior general for a just cause to prolong the postulancy up to three additional months in particular cases (n. 65). A just cause was considered to exist if superiors remained uncertain about the vocation of the candidate, about his qualifications or defects, or about his adjustment to the life of the institute.

The Code of Canon Law speaks of a postulancy of at least six entire months which must be made by all women in religious insti-

tutes with perpetual vows and by the lay brothers in the institutes of men. It permits the major superior to prolong the postulancy, but not beyond another six months (canon 539). This may be done in particular cases. The purpose of the prolongation is again to allow superiors more time to size up the applicant's vocation and more precisely his aptitude or fitness for their religious institute.

In the light of the above, it is rather difficult to see how superiors would be justified in extending the postulancy for three or four months in the case under consideration.

It might be well to add that the Apostolic Delegate has special faculties to shorten or prolong the postulancy prescribed by the Code of Canon Law.

—23—

Relatives of a religious send money to a mutual friend with the understanding that the religious will let that friend know what he wants the friend to buy for him on the occasion of his birthday, Christmas, Easter, and the like. Is such procedure in keeping with poverty, or would the religious be considered as having a reserved fund of money?

In the final analysis the practice outlined in the question reduces itself to a private fund of money at the disposal of the religious, a form of *peculium* generally contrary to the poverty professed by most religious institutes. At best, this is contrary to common life and the spirit of poverty.

A religious who countenanced such a practice could very well profit from reading Father Gallen's excellent article on "The Spirit of Poverty" (REVIEW FOR RELIGIOUS, VIII [1949], 35-43), not to mention various other articles on common life and the vow of poverty.

As a practical solution, the religious could advise his relatives, who wish to give him a present, to send the money to him rather than to the mutual friend. It would be understood that the religious will turn in the money to his superiors to be added to the community funds; then, when the religious needs something, the superior will provide it from the community funds. In that way both the vow and the spirit of poverty, as well as common life, will be safeguarded.

—24—

A Sister acts as organist for the children's choir and for the adult choir during Mass and other services. Does canon law forbid this?

A similar question about a Sister organist was answered in the

pages of this REVIEW, VIII (1949), 325. Attention was called to possible diocesan regulations on the matter, even though the Code of Canon Law says nothing about it. In general it seems that there would not be much objection to a Sister acting as organist for a children's choir. In case of real need this might also be stretched to include an adult choir of women only. But for a mixed adult choir: "In practice no Sister should undertake to play the organ for a mixed choir of men and women without the express permission of the local ordinary and of her own higher superior" (*ibid.*).

Book Reviews

MIRACLES. By Jean Hellé. Translated by Lancelot C. Sheppard. Pp. vi + 288. David McKay Company, Inc., New York, 1952. \$3.50.

This work is not a philosophical or theological treatise on miracles. Rather, by a fairly detailed historical presentation of selected cases, it is designed to give the reader a fairly general knowledge of them. It is "a synthesis, or more modestly perhaps, an attempt at a synthesis" (p. 14). The whole story is built around persons, and preferably persons who are not very remote from us in time. The language is not technical, but adapted to all intelligent readers.

The first chapter is an account of "miracles of humility"; it presents the stories of the Curé of Ars and of Bernadette Soubirous. Then there follows "Fatima, or the Age of Mary." Therese Neumann does not measure up to the author's standards and requirements. But—surprisingly enough—"Catherine Emmerich, 'Narrator' of the Gospels" and her writings touched up by Clement Brentano meet with his full approval. The apparitions at Beauraing, Belgium, 1932-1933, are judged to be "childish fiction." Nevertheless this is one of the few among recent cases that have received episcopal approbation. A particularly interesting feature of this book is the final chapter: "Imitators and Fakers of Miracles." By contrast it serves especially well to bring out the great differences that obtain between genuine supernatural signs and others that are fraudulent, and how the pretended marvelous can be detected and distinguished from what is authentic.

The whole work emphasizes the prudent reserve and critical spirit of the Church toward whatever is proposed as surpassing the limits

of nature, and tends to bring about in the mind of the reader a similar wise attitude.—AUGUSTINE G. ELLARD.

A LIFE OF CHRIST. By Aloys Dirksen, C.P.P.S. Dryden Press, New York, 1952. Pp. 340. \$3.75.

This book is unique in two respects: first, it has the "split-page format," that is to say, in the upper part we find the Confraternity text of the Gospels, and entirely separated from this section, a commentary on the Gospel text. One can turn the pages of the upper section without disturbing those below. Secondly, the Commentary and its Introduction are models of intelligent compression.

Eight introductory chapters furnish a background for a better understanding of the actual commentary. These include a brief discussion of the sources for a life of Christ, an outline of the geography of Palestine, a survey of the previous history of the Jews, the political and social conditions and prevalent religious beliefs of the period when our Lord was on earth. Such a comprehensive introduction can treat these matters only in barest outline, and if a few inaccuracies have crept in, this can readily be excused.

The commentary, too, is suggestive rather than exhaustive; but it is usually very much to the point. The ordinary reader will find there what he wants to know about the Gospel text he is reading. At the end of the commentary, by way of appendix, is a list of messianic prophecies found in the Old Testament, and of the Old Testament quotations found in the four Gospels. Since the author uses many technical terms in the commentary which are unfamiliar to the reader, a glossary of such terms is furnished. Likewise a choice bibliography, with brief comments on the books listed. Finally, for ready reference there is an index twelve columns in length.

—HENRY WILLMERING, S.J.

OUR CONTRIBUTORS

MOTHER MARY IMMACULATA is abbess of the Poor Clare Monastery at Roswell, New Mexico. MOTHER WINIFRED CORRIGAN writes from the Cenacle of Our Lady at Toronto, Canada. WILLIAM T. ANDERSON, who taught at the Marianist Schools in Cincinnati and Dayton, Ohio, is now studying at Villa St. Jean, Switzerland. India claims two of our writers: P. DE LETTER is from St. Mary's Theological College, Kurseong; C. A. HERBST is on the faculty at Nirmala College, New Delhi. GABRIEL A. ZEMA is a member of the Mission Band of the New York province. CHARLES A. NASH is a theological student, and GERALD KELLY and JEROME BREUNIG are on the faculty at St. Mary's College, St. Marys, Kansas.

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

APOSTLESHIP OF PRAYER, 515 E. Fordham Road, New York 58, N.Y.

The Eternal Shepherd. Second Series. By Thomas H. Moore, S.J. The editor of the *Messenger of the Sacred Heart* offers this volume treating of Our Lord's life from the Sermon on the Mount to the end of the Galilean ministry to those who through reading and meditation strive to know Christ a little better each day. Pp. 91. \$2.00.

A Moulder of Men: John H. O'Rourke, S.J. By Rev. W. Coleman Nevils, S.J. A memoir of a distinguished retreat master, writer and editor of the *Messenger of the Sacred Heart* (1907-1917), and master of novices by a former novice. Pp. 284. \$3.00.

BENZIGER BROTHERS, INC., 6-8 Barclay St., New York 8, N.Y.

And the Light Shines in the Darkness. A Way of Life through Mary. By J. V. Bainvel, S.J. Translated by John J. Sullivan, S.J. The author of the standard work, *Devotion to the Sacred Heart of Jesus*, describes this work of his as "a series of pious studies, intended to help us to know Mary better, to love her more and make her more loved." Pp. 239. \$3.50.

BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wisc.

Channels of Devotion. By Joseph Husslein, S.J. It is fitting that the last book from the pen of the founder and editor of the Science and Culture series should be on the sources of his own indefatigable labor, eight significant Catholic devotions: The Christ Child, The Blessed Virgin, St. Joseph, The Sacred Heart, The Holy Eucharist, The Souls in Purgatory, Our Guardian Angels, and The Little Flower. Pp. 221. \$4.00.

CATECHETICAL GUILD EDUCATIONAL SOCIETY, St. Paul 1, Minnesota.

Follow the Mass. By Gerald Ellard, S.J. This booklet contains the Ordinary of the Mass with an introduction and a brief but helpful commentary. There are fifteen illustrations by E. Joseph Dreany and a cover painting by Catherine Barnes. Pp. 64. Retail price: \$.15; Church-school: \$.12.

CLONMORE & REYNOLDS, Ltd., 39-42 Kildare St., Dublin, Ireland.

A New Light on the Mass. By Abbot Bernard Capelle, O.S.B.

A careful historical and doctrinal explanation. Pp. 61. 3/6d.

The Sacrament of Peace. By Richard Graef, C.S.Sp. An exposition of Catholic teaching and practice on the Sacrament of Penance. Pp. 67. 5/-d.

Our Father. By St. Cyprian, Martyr-Bishop of Carthage. Translated by an Irish Jesuit. Pp. 41. 1/6d.

GILL & SON, 50 Upper O'Connell St., Dublin, Ireland.

Monthly Meditation. By Father Edmund, C. P. Brief thoughts for the feasts and liturgical seasons. Pp. 134. 5/-.

A Retreat with St. Thérèse. By Père Liagre, C.S.Sp. Translated by Dom P. J. Owen, O.S.B. "This little book contains the very essence of St. Thérèse's teaching expressed in the simplest manner." Pp. 125. 4/6.

GRAIL OFFICE, St. Meinrad, Indiana.

Follow Christ, 1953. The latest of the series continues the high quality of inspiration and information in the vocational articles. Dr. Lydwine van Kersbergen, president of Grailville, has a noteworthy article entitled "An Apostolic Outlook." Pp. 96. \$.25; 5 for \$1.00.

LA EDITORIAL CATOLICA, S.A., Alphonso XI, 4, Ap. 466, Madrid, Spain.

Theologiae Moralis Summa. By Eduardo F. Regatillo, S.J., and Marcellino Zalba, S.J. The first volume of a series of three is written by Father Zalba and contains the treatises on Fundamental Moral Theology and on the Theological Virtues. The second volume will treat the Commandments of God and of the Church, the third will explain the Sacraments and Delicts and Penalties. Vol. I: Pp. 968. Cloth, 90 pesetas; leather, 130 pesetas.

P. J. KENEDY & SONS, 12 Barclay St., New York 8, N.Y.

How to Read the Bible. By Abbé Roger Poelman. Translated by a Nun of Regina Laudis, O.S.B. A functional, practical "how-to" book that answers two questions for the newcomer to the Bible: Where to start? What to look for? Pp. 113. \$1.50.

Saints Westward. By Donald Attwater. Drawings by Sister Mary of the Compassion, O.P. The sketches of some colorful and heroic men and women who planted and watered the seed of the faith in the Western Hemisphere, reprinted from *St. Joseph Magazine*, should help make Americans conscious of their own saints and of the potentiality for many more. The author treats of saints, *beati*, and other spiritual giants. Pp. 130. \$2.50.

MARIOLOGICAL SOCIETY OF AMERICA, Holy Name College, Washington, D.C.

Marian Studies. Volume IV (1953). The Proceedings of the Fourth National Convention of the Mariological Society of America held in Cleveland, Ohio, on January 5, 6, 1953 presents six studies of Mary's Queenship. Pp. 183. \$2.00. Previous volumes are available at the same price. Mail orders to Holy Cross Monastery, 600 Sound View Avenue, Bronx 72, New York.

DAVID MCKAY CO., 225 Park Ave., New York 17, N.Y.

Out of Nazareth. By Neil Kevin. The author presents twenty scenes from the Gospels with freshness and a human interest angle that makes them ideal for a prayerful consideration. Pp. 189. \$2.75.

MCMULLEN BOOKS, INC., 22 Park Place, New York 7, N.Y.

And Nora Said Yes. By Sister Mary Vianney, S.S.J. This is the story of an American girl's vocation from the time of decision until her first assignment, written attractively for the American teenager. Pp. 150. \$2.00.

Man and Matter. By F. Sherwood Taylor. A scientist and a convert of ten years presents twelve studies on various aspects of the relation of religion and science. Pp. 238. \$3.50.

The Reason for Ann and Other Stories. By Myles Connolly. The author of *Mr. Blue* offers six vivid novelettes that are almost spiritual enough for reading in the refectory. Pp. 231. \$2.00.

C. V. MOSBY CO., 3207 Washington Blvd., St. Louis 3, Missouri.

Right and Reason: Ethics in Theory and Practice. By Austin Fagothay, S.J. A college textbook of ethics written by an experienced professor of philosophy at the University of Santa Clara. Pp. 583. \$5.75.

NEWMAN PRESS, Westminster, Maryland.

A Missionary Companion. By J. de Reeper, priest of St. Joseph Society, Mill Hill. This commentary on the Apostolic Faculties granted to missionaries by the Sacred Congregation for the Propagation of the Faith is the fruit of actual experience and is intended primarily as a help and guide for busy missionaries. Pp. 245. \$3.50.

Retreat Notes. By Joseph Keating, S.J. Compiled and edited by Philip Caraman, S.J. Brief "lights" on meditations, following the *Spiritual Exercises*, gathered from notes of Father Keating's annual retreats. Pp. 129. \$1.75.

The Imitation of Christ. By Thomas à Kempis. Newly translated by Abbot Justin McCann, O.S.B. The text is attractively printed in short paragraphs as a valuable aid to meditation. It is in prayer-book format. Pp. 259. \$2.59.

Christian Simplicity in St. Thérèse. Essays on the place of St. Thérèse of Lisieux in Christian Spirituality by leading authorities on the saint, gathered by Michael Day, Cong. Orat. Pp. 133. \$2.50.

THE TORCH, 141 E. 65th St., New York 21, N.Y.

The Psalms of the Little Office of the Blessed Virgin (Dominican Rite). By Richard T. A. Murphy, O.P. A helpful short introduction and commentary on the parts of the Office with a new translation of the Psalms and Canticles. Pp. 107. Paper, \$1.25; Cloth, \$2.25.

JOSEPH F. WAGNER, INC., 53 Park Place, New York 7, N.Y.

The Eight Beatitudes. By Rev. Clement H. Crock. Good material for sermons and for reflection on the beatitudes. Pp. 149. \$3.25.

More News and Views

Hospital Code

Ethical and Religious Directives for Catholic Hospitals, the code sponsored by the Catholic Hospital Association, which is referred to in Father Kelly's article, can be procured from the Catholic Hospital Association, 1438 South Grand Boulevard, St. Louis 4, Missouri. The price for single copies is 25 cents. Obtainable at the same address are four booklets entitled *Medico-Moral Problems*. The booklets contain articles that explain various parts of the code. The price of each of these booklets is 50 cents. There are special reductions on quantity orders of the code or of any of the booklets; and the price for one set of the code and the four explanatory booklets is \$2.00.

Vital Statistics

According to the directory issue of *Hospital Progress*, the official publication of the Catholic Hospital Association, in 1952 the number of Catholic hospitals, agencies, and institutions caring for the sick was 1,122 for the United States and 361 for Canada. Certainly, a magnificent tribute to the charity of the Church and to the thousands of religious who care for these works of mercy. And, speaking of religious, perhaps you have not seen the latest statistics in the *Official Catholic Directory* on the number of religious in the United States.

MORE NEWS AND VIEWS

There are now 16,836 religious order priests. Other professed religious include 7,823 Brothers and 158,946 Sisters.

Contemplative Life

During his visit to the United States last summer, the Most Reverend Father Arcadio Larraona, C.F.M., Secretary of the Sacred Congregation of Religious, gave a talk on the contemplative life to the Trappist community at Gethsemani, Kentucky. His address is now published in a pamphlet entitled *Contemplative Life*. Copies of this pamphlet may be obtained from the Claretian Fathers, 1119 Westchester Place, Los Angeles 19, California. The price per copy is 10 cents.

Vocational Booklets

Father, Brother, and Sister are each included in vocational material recently sent to the editorial office. Two of the three booklets are from Notre Dame, Indiana. One entitled *Priest from men, for men, for sacrifice* is an attractive page-within-a-page pictorial booklet from the Holy Cross Fathers. The other, *Have You Thought about the Holy Cross Brothers?*, is a picture-presentation of the life and work of a Brother. The Franciscan Sisters from Denver (2825 W. 22nd Ave.) have prepared a descriptive booklet on their life: *See Yourself as a Franciscan*.

Catholic Audio-Visual Educators Meeting

Catholic audio-visual educators will hold their second annual convention at the Hotel Sherman in Chicago on August 3-5. The CAVE program will devote major attention to classroom demonstrations and panel discussions. Experienced teachers will conduct demonstration lessons in specific subjects on the primary, intermediate, and secondary levels. Special emphasis will be placed on the uses of audio-visuals in the teaching of religion. For further information address the CAVE Program Committee, Box 618, Church St. P.O., New York 7, New York.

Vocational Articles in Today

During the past year, *Today* carried two vocational articles by Sister Mary Yolanda, B.V.M., that were right in step with the lively tempo of the youthful Catholic magazine for the wideawake. "But Why Me, God," in the December, 1952 number, told the story of first struggle with a vocation. The second article, "Here is My Strength," which appeared in April, 1953, told of the author's experiences as a postulant and novice.

Some Thoughts on Pleasure and the Ascetical Life

Joseph P. Fisher, S.J.

IT IS ALMOST INEVITABLE that a good many young religious, especially among the more fervent, run into certain difficulties in squaring their attitude toward pleasure and their acceptance of it with certain ascetical ideals. Practically all ascetical literature, as in a certain sense it must, enlarges on the danger of pleasure and sometimes almost gives the idea to inexperienced minds that pleasure is evil in itself. Likewise there is the insistence that the harder, the more painful, a thing is, the better. While this is true rightly understood, young minds frequently make no qualifications and hence fall into error. Often enough the lives of the saints seem to confirm their exaggerations. The attitude of mind engendered by such misunderstandings makes for certain practical difficulties in the conduct of these young religious. They are constantly ill-at-ease when faced with pleasure. They feel their ascetical ideals conflict with the mode of action encouraged by customs, by more experienced religious, friends, or relatives. On certain occasions, for instance, feast days, picnics, visiting, it seems they are expected to enjoy food, entertainment, comforts of various kinds. But they feel that to do so means they must go back on the truest ascetical principles. Or it may be that they are encouraged to enjoy literature but feel that to do so would be to lessen their ideals. As a matter of fact in the more extreme cases a young religious may have his or her outlook so shaped by the conviction that pleasure is evil (or at least always very suspect) and pain always good that the whole spiritual life is nothing but a kind of self-torture.

As is evident, all religious should know the truth about this matter. In general it may be said that not only is it no sin to enjoy moderate pleasure but it can easily be an act of virtue. And the goodness of the act can be indefinitely increased by the intention of directing it to a higher and nobler end, and even actually and explicitly to our ultimate end. For example, a religious who likes honey may eat it with relish and glorify God by so doing. The religious knows there is no sin in such an action and implicitly understands that the action is in accord with God's designs for human life. As a

matter of fact, the religious could make this an act of the love of God by quietly considering the Wisdom and Goodness of God manifested in this experience of human life. And so with the various simple pleasures that might conceivably come into an ordinary day.

There is a field of pleasure that may well call for special attention. Nowadays many religious are called upon to teach the fine arts, whose whole purpose is to please. This does not mean of course that this pleasure may be regarded as man's absolutely last end, but it is a relatively ultimate end. Unlike "practical" arts, the fine arts are not aimed at producing something useful, but something beautiful, which causes pleasure. Now if what we said above about the possibility of elevating the goodness of sensible pleasures is true, this possibility is even truer in regard to the pleasures of art. For the pleasure of art is a nobler pleasure than that of eating, for instance. Accordingly, it ought to be easier to sublimate the "good" present in an aesthetic experience. Some may doubt this, recalling what they have heard about the immorality of artists of various kinds and the warnings against being a vapid aesthete. And it must be admitted that for certain temperaments there is a danger. Father Graham, in his book, *The Love of God*, puts it strongly when he says: "Artistic sensibility can and should, when controlled by prudence, lend grace and attractiveness to the moral life. But it frequently happens that the allurements of beauty prove so strong that the response to them tends to degenerate into mere aesthetic indulgence. The lover of beauty is concerned above all else with the joyous experience of what is pleasing; when unchecked by other considerations he seeks logically an ecstatic existence of perpetual intoxication, through eye and ear and mind, with beautiful objects."

It may be added that if a person is of such a temperament and gives in to it, he will undoubtedly do it to the neglect of duty. Even those who are not especially sensitive to beauty can at times be drawn from stern duty by the siren of pleasure. However, it seems that among Catholics and certainly among religious such aesthetes are rather rare. The difficulty is oftentimes the other way about. Even those whose duty it is to study literature and other works of art try to do so without appreciating and enjoying the beauty of them. Such an approach is obviously wrong, for unless literature and the other works of art are enjoyed, they are not correctly comprehended. And one who himself does not comprehend can hardly expect to teach others with any success. So it comes about that some rather fail in

their duty by not enjoying what is God's Will that they should enjoy than by over-indulgence. For example, if Brother Aquinas is preparing to teach English and fears to allow himself aesthetic pleasure in reading Shakespeare's Merchant of Venice, he certainly will fail to a great extent in both his studies and his teaching.

Moreover, it would be well for men if the right kind of people created and appreciated beauty. Too often the enjoyment of beauty appears to be the monopoly of sentimental, anti-intellectual, or at least non-intellectual, and irreligious escapist. "All things are yours" (I Cor. 3/33) but they won't be if we fear immoderately, unreasonably, the enjoyment of the beautiful.

Since there is an intimate relationship between nature and art, it will help to see first something about the enjoyment of nature. According to St. Paul, "All the creatures of God are good and nothing is to be rejected that is received with thanksgiving. . . ." (I Tim. 4/4). And "From the foundations of the world men have caught sight of his invisible nature, his eternal power and his divinity, as they are known through his creatures" (Romans, 1/20). The beauties of nature ought to lead us to God, Who is reflected in nature, the work of His hands. Many misunderstand the place of "creatures" in God's plan for men. They are normally the means by which man rises to a knowledge and love of the Creator. Too many look upon them as "absolutes," things apart from God, things which, if appreciated, draw us to themselves and away from God. Such a view is based upon a misunderstanding of their true nature. Creatures, finite beings, are of their very nature dependent beings, relative beings, not absolutes. They must, if properly understood, be related to the Infinite; they point to the Infinite; their participated qualities are finite reflections of the infinite attributes and should more than remind us of their prototype. For one who understands the truth about the nature of finite beings, they ought to be stepping stones or rather springboards by which he rises to that full Being Who is the ever-active cause of their ever-dependent existence. "The Contemplation for Obtaining Love," which crowns the Exercises of St. Ignatius, tries to impress men with this truth, but many, satisfied with a superficial approach, never really understand it.

But the saints have understood it. It is a commonplace that St. Francis of Assisi made much of the sacrament of nature. A biographer relates the following of St. Francis during his last days. "Meanwhile Francis was suffering greatly. Yet amidst his bodily

agonies he continued to find an absorbing sweetness in meditating upon the beauty of God in His creation. All the creation seemed to sing of the glory of its Creator to his pain-racked senses: and this is the more wonderful when we remember how pain is apt to turn all sensible comfort into bitterness. One day, when he was suffering more than usual in eyes and head, he had a great desire to hear the viol. One of the brothers attending him, had been a violist in the world. Francis called for him and said: 'Brother, the children of the world do not understand divine sacraments: and musical instruments, which in former times were set apart for the praise of God, man's wantonness has converted to the mere delight of the ear. Now I would have you go secretly and borrow a viol and bring comfort with some honest melody to Brother Body who is so full of pains.'

Now without entering into controversy ab' cut the relationship between nature and art, we can certainly transfer much of what we have said about nature and God to art and God. Whether you say that art copies nature, perfects or sublimates nature, or helps one appreciate nature, in any case, artistic works are finite participations of Infinite Beauty and, if appreciated as such, can and should aid one to appreciate this Infinite Beauty. In other words, art can help one use creatures for "contemplation." A man who is impressed by finite beauty can thereby be better prepared to appreciate the Source of all beauty. One may, for instance, never have realized how a cloud reflects God's beauty until he has read and appreciated Shelley's poem, "The Cloud."

Pleasure, though an end in its own order, may, if handled properly, be a means of drawing closer to God. A certain puritanical bent of mind prevents many from appreciating this fact. This is not to deny that one can practice virtue by foregoing the enjoyment of legitimate pleasure. It is often said that such abstinence from legitimate pleasure strengthens the will so that it will be strong in temptation. There is certainly much truth in this statement, but it is well to remember that motivation rather than exercise is the best means of strengthening the will. However, it is clear that a religious would scarcely be imitating Christ very seriously if he endeavored to fill life with every legitimate pleasure. Christ being rich became poor for us. All who are in the way of the love of Christ know that they can manifest and add to their love by sacrifice. Even here it is well to remember that Christ made use of at least some pleasures of life, such as the enjoyment of friendship and of natural beauty. And

theology will not allow us to forget the fact that all His life Christ enjoyed the Beatific Vision, even though it is true at least at times the proper effects were divinely withheld. As to whether Christ enjoyed the beauty of human art, we do not have much evidence. If he did not, it would seem that was simply due to circumstances; certainly the enjoyment of finite beauty is a very worthy human experience, and Christ was a complete man. God it is who has given the artistic urge and God it is Who has created the arts in which man "imitates" the Creator. The artist, even though unconsciously, casts an illuminating light on some facet of a created good, and aids us to appreciate more fully the beauty of God's handiwork. Of course Christ did not need this aid, but there were many things Christ did not need that He made His own to be like us and give us an example.

The question as to how far an individual religious ought to go in the renouncement of even legitimate pleasure is a very personal question. Even one who wishes to go far in this regard ought to understand the truth of the matter, so that he knows to what he is bound and where he begins to practice supererogation. It is likewise well to remember that what may be or appear objectively best is not always subjectively so. An individual's nature, vocation, training, and the grace of God must always be considered in settling such questions. What is good for one may be bad for another. A novice in the spiritual life cannot do what a tried religious can do; an active religious cannot do what a contemplative can. It does seem that most active religious, at least in the early years of their religious life, may well use pleasure, the higher pleasures and even moderate sensible pleasures, to help them rise to the knowledge and love of their Creator. In doing this they should not feel that they are turning their backs on Christ, for as they get to know His "mind" better and begin to love Him more, they will spontaneously and with peace and equanimity begin to give themselves to what St. Ignatius styles the Third Degree of Humility, the imitation of Christ in suffering and humiliations through love.

Certain young religious seem to think that what is really the strong meat of the mystic way is already for them early in their religious lives, for they try to get to God without the use of creatures. Cardinal Bellarmine points them the way quite clearly: "But we mortal men (as it seemeth) can find no other ladder whereby to ascend unto God, but by the works of God. For those who by the singular gift of God have (by another way) been admitted into

Paradise to hear God's secrets, which it is not lawful for a man to speak, and are not said to have ascended, but to have been wrapt."

At death some religious who have been striving to fly without wings will agree with this statement of Father Martindale: "But may not one of the great 'difficulties' of dying be this—not that you have worshipped idols—loved created things too much—but that you have not loved them nearly enough? What suddenly appals one is, that God surrounded one with a myriad things of unbelievable beauty—like butterflies, or the sea, or uneducated people—and that one has allowed them to slip by almost unnoticed."

Certainly one reason many do not get more out of life is that they fail to make Christlike use of one of God's good creatures—pleasure. "For all things are yours, whether Paul, or Apollos, or Cephas; or the world, or life, or death; or things present, or things to come—all are yours, and you are Christ's, and Christ is God's" (I Cor. 3/22-23).

OUR CONTRIBUTORS

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ABOUT BOOKS

It will be noticed that in this number of the REVIEW, book reviews, book notices, and book announcements are conspicuous by their absence. The reason for this is that the varied summer assignments of the editors made it impossible to do the office work necessary for organizing reviews, notices, etc. The deficiency will be remedied in the November number.

Some Developments in Intergroup Relations

William H. Gremley

IT IS almost anti-climactic these days to dwell at length on the importance of social and political problems in America occasioned by intergroup relationships. The volume of press stories and magazine articles on the subject, such as Supreme Court decisions, legislative action of one kind or another or "incidents," either positive or negative in nature, increases daily and has come to be almost routine. Scarcely a week passes without some high official, government or civic, making a major address regarding the international aspects of this issue.

That it may be one of the most important topics of our day cannot be denied since, in degree, it permeates almost all other major national concerns, yet, like all social or political issues, it must have proper perspective to be absorbed and understood. Unfortunately, the drama and emotion inherent in the problem is a barrier to this perspective. All too often the negative—the headlines on race-riots, the grim warnings that we are losing overseas allies, the economic loss from discrimination—dominates the over-all picture with scant emphasis on the positive. And, all too often, the positive is usually limited to some assertion that "the Negro has come a long way since slavery."

A brief analysis of some developments in intergroup relations over the past ten years will disclose some positive aspects of far more importance and profundity than the latter remark. The objectives of this article will be to present some analysis of those developments, primarily as they relate to daily situations familiar to most readers, and to attempt a balance of both negative and positive aspects so as to present a proper over-all perspective.

I

Initially, some definitions may be of value as follows:

- 1) The terminology of the problem has, in the past, often been misunderstood. To call it a "Negro problem" is a misnomer for, in actuality, there is no such thing as a *Negro problem* in the United States—nor, for that matter, a Jewish, Mexican, or Puerto Rican

problem or any other issue involving people of one race, religion, or national origin. The problem, in terms of a situation demanding attention or correction, is one involving *relationships* between members of different groups. It is, thus, more accurate to define it as a Negro-white, Jewish-Gentile, etc., relationship problem.

Nothing in the entire range of group discrimination or prejudice has roots solely in one group. A sub-problem, for example, of employment discrimination against Jews or Negroes is dynamically related to the fears, myths, and prejudices of the white Gentile employer. Moreover, defining the issue as a "Negro problem" implies a detached and overly-objective attitude toward 15,000,000 people that is quite unrelated to the facts of group discrimination.

2) The term, "intergroup relations" is replacing, in general, such terms as "race-relations" or "human relations." The word "intergroup" obviously pinpoints the issue far more than either a phrase excluding religious or nationality conflicts or one embracing all personal relationships, both "inter" and "intra."

3) "Minority groups," as a phrase, is confined solely to a group that, because of some facet of assumed group identity—skin color, religion, language, or group custom—suffers social, economic, or political discrimination against it. Actually, however, "minority group" is divisive in itself since it segments people from others and should be used with caution and clarity.

4) The phrase "civil rights" is distinct from "civil liberties" in that the latter refers to the political or quasi-political freedoms guaranteed to all by Constitutional safeguards. These would include freedom of speech, press, assembly, religion, or right to petition or bear arms. On the other hand, "civil rights" are much more social in nature, referring to rights involving places of public accommodation, public or privately owned, employment, housing, health and welfare facilities, recreation or education. Somewhere in between the two terms would come rights concerning voting and police protection.

II

Perhaps the most important single development in intergroup relations in the last decade has been the establishment of official city agencies to deal with urban problems of this type. Known, for the most part, as "commissions" or "councils" followed by the words "on civic unity," "community relations," or "human relations," they represent a significant phase in the over-all advancement toward

solutions of these problems. In essence, such city agencies mean a full realization of and acknowledgement by city authorities that intergroup relationships in the diverse populations making up most of America's urban areas can no longer be left to chance or haphazard methods. Just as in decades past, public health, transportation, water supply, street maintenance, and a host of other various civic concerns have been progressively added to the functions of American city government, so too the concerns of intergroup violence, discrimination, and individual civil rights are now the official tax-supported duties of more than 60 American cities.

The origins of such city agencies, most of which are governed by city ordinance, date from the Detroit race riots of 1943. Shortly after that catastrophe, a group of Chicago citizens, headed by the late Edwin Embree, then head of the Rosenwald Fund, persuaded the late Mayor Edward Kelly to establish the first such agency. In time, other cities followed suit and today the list includes such areas as Detroit, Milwaukee, Cleveland, Buffalo, Toledo, Kansas City (Mo.), St. Louis, Cincinnati, Pittsburgh, Denver, Seattle, and scores of others. In addition, many cities, both North and South, lacking a tax-supported agency, have privately supported groups working toward similar ends.

Basically, these agencies, composed, for the most part, of mayoral appointees serving without salary but with a paid professional staff, have three aims:

1) *To prevent or lessen intergroup violence, whether of the collective mob type or as an isolated action* (i.e., a bombing or an individual attack). The most singular success in this regard has taken place in Chicago where the police force, after utilizing the guidance and resources of the Chicago Commission on Human Relations, has achieved a high degree of efficiency in the prevention of intergroup mob violence.

(The Cicero riot of 1951 is a case in point. So strict and effective were police measures taken to prevent a "spilling" over of this affair into Chicago that, while law and order broke down completely in Cicero—adjacent to Chicago—the prevalent tensions in the latter city were kept completely in check.)

2) *To develop harmonious relationships between all groups and eliminate the causes of group friction and prejudice.* In this regard, such city agencies have available a vast amount of resource material built up over the last ten years. The material available to schools of

all types and at all levels will illustrate. Audio-visual aids, teacher training workshops, and curriculum and school-community relationship material are some of the areas where resources may be obtained. In addition, extensive theoretical and practical research has been accomplished regarding such problem areas as community organization, employment, housing, health, welfare, recreation, and civil rights.

3) *To safeguard and protect the civil rights of all groups.* A greater divergence among such agencies is found in this objective than in the other two for an obvious reason. The degree of civil rights legally accorded to citizens, for the most part, depends on the local or state laws on the subject. Many states, like New York and Rhode Island, have effective Fair Employment Practice Laws. In addition, New York has a Fair Education Practice Law that prohibits school "quotas" based on group differences. Conversely the segregation laws of the South deny civil rights to many citizens. Thus an inter-group city agency relies on laws if they exist and persuasion to protect such rights. In "border" states like Missouri, the agency must depend on persuasion alone to accomplish this objective.

In general, the types of intergroup problems faced by a city agency will depend on the population make-up of the city itself. In cities like Chicago, Detroit, and Kansas City, perhaps 90% of such problems spring from Negro-white relationships. New York City with a Puerto-Rican population of some 500,000 must consider this particular problem along with Negro-white and Jewish-Gentile concerns. West Coast cities with people of Japanese descent comprising large segments of the population, Texas urban areas containing significant percentages of Mexican-Americans, and Rocky-Mountain or North Mid-West states with American Indian reservations, all have different kinds of problem areas sometimes calling for different kinds of treatment techniques or materials.

III

An inevitable consequence or concomitant of the growth of both intergroup city agencies and the extensive resource material mentioned has been the development of the intergroup relations "profession." For the most part, the usual frame of reference associated with any profession—research material, academic courses and degrees, job personnel standards, establishment of a national organization (in this case the National Association of Intergroup Relations Officials)—characterize intergroup relations. Over and above these cri-

teria, however, certain premises exist regarding this field which have strong foundations not only in law where the case may be but, in all cases, in democratic and religious principles as well. It may be unnecessary to add that such principles are wholly consonant with those of the two major religious traditions in America.

Both Judaic and Christian concepts of individual dignity, of course, are clear and defined. Man is an individual with God-given rights as well as God-given responsibilities. In addition, it is inherent in his nature to mingle and commune with his fellowmen. Both singly and collectively he has rights and responsibilities to others and to himself in a social sense.

It is thus essential to the nature and work of these city agencies that the premise of *natural* rights for all should underscore and permeate their functions and programs. The assumption that the human family is one under God, that variations between peoples of genes or customs do not detract from this assumption, and that, in keeping with this "oneness" under God, all are equally entitled to basic rights, are fundamental foundations for intergroup work, not only of the "official" city agency type but in the private and volunteer area as well.

Some examples may help to illustrate these concepts.

Labor

1) The dignity of labor, exalted by Christ and sustained by the Popes through encyclicals, certainly means the right to fully utilize one's skills. Yet the record of denial of this right by refusals to hire or to upgrade extends back to the middle 19th Century when (and continuing almost to the 20th Century) such denial to Irish Catholics was illustrated by factory signs—"Help Wanted—No Irish Need Apply." Today, through cultural assimilation, neither the Irish immigrant nor those of Irish descent suffer this indignity. In their place, the Negro or those of Jewish faith are the major victims of job discrimination. It may be said that, to some extent, every racial, religious, or nationality group whether indigenous or not to America has suffered this type of injustice.

Recent advances, however, in this problem area give hope for the future. The numerous state and city FEPC laws, the changing attitude of many industries, aware of the great economic loss in wasted skills, the strong stand of the American Catholic hierarchy as well as other religious bodies against job discrimination—all developments

for the most part of just the past decade—indicate a point in time when this problem will no longer be major.

Health

2) Perhaps no area of life involves more compassion or human feelings than suffering brought about by sickness or accident, and in this area, perhaps above all others, divine precepts of mercy and brotherly love should prevail. Yet, this compassion is strangely lacking in many American cities when hospital facilities for Negroes are considered. Segregation, even in many Northern cities is the rule despite worthy exceptions and it would be impossible to estimate the amount of loss of life or unnecessary pain caused by refusals of hospitals to admit Negro patients.

For example, in the Kansas City area recently, a young Negro woman, injured in an auto accident, was refused admittance to or hastily transferred from four different hospitals because of her color. Eventually taken to her home, she died shortly after. Competent medical authorities definitely asserted that, with prompt and adequate attention, she might well have survived.

Adding to this problem is the inability of qualified minority-groups doctors, nurses, and medical technicians to obtain staff appointments to hospitals practicing discrimination. Thus the hospital rationalizes—"We have no Negro doctors so we don't have Negro patients."

In this area as well as employment, however, encouraging progress has been made in recent years. Laws in many states have been passed prohibiting hospitals from refusing emergency patients because of race, color, creed, or national origin. Many single hospitals in cities like Chicago, New York, Kansas City, and others have taken the initiative in eliminating color bars and given Negro or Jewish doctors and nurses staff appointments. The number of Negro medical students in formerly all-white attended schools is on the increase, and Negro graduates are finding it easier to obtain internships, particularly in municipal hospitals.

Education

3) In the field of education as well, divine concepts of justice and decency to all mankind are just as strong as the above, but school segregation, with its foolish emphasis on the "separate but equal" theory at a time when equal facilities for minority groups is physically and economically unfeasible, continues as a burning national

issue. The waste, not only in dollars but in imperfect or thwarted personal development because of these barriers among children is incalculable.

To fully equalize, for example, the separate public schools of the State of Missouri alone would cost \$20,000,000 according to a recent survey¹—without counting the cost of continuing extra transportation for Negro pupils. On the other hand, it was estimated that approximately \$1,150,000 a year of tax-monies could be saved by integrating the Missouri public school system.

It is in the field of education, however, that the record of advancement in the last decade is brightest. U. S. Supreme Court decisions have opened graduate schools in the South to all applicants. (Those in the North, for the most part, have been integrated since the 19th Century.) The forthcoming Supreme Court decision on public school segregation may well mean the eventual end of this anomaly on American democracy.

The record of Catholic school authorities in school segregation matters is most significant. In community after community, including Kansas City and St. Louis and even in Deep South areas where school segregation was deep-rooted custom, bold and courageous action by diocesan or arch-diocesan officials have integrated Catholic schools at all levels. Jesuit colleges and high schools, in particular, have a record of many "firsts" in this respect, welcoming all students in communities otherwise strongly segregated.

IV

Despite the admirable record of Catholic schools in eliminating school segregation, many serious problems still remain to be faced. Perhaps chief among these is that regarding the efficacy of teachers as well as curriculum material in instilling sound intergroup attitudes among pupils.

Chiefly because of existing residential segregation of minority groups in most American cities, the elimination of segregation in Catholic schools where it has been accomplished does not always mean extensive integration. As a rule, a school attended wholly by white pupils remained white-attended with the reverse true for schools wholly attended by Negroes or children of Mexican descent. It has been usually in the "fringe" areas—where the population was

¹"The Cost of Segregated Schools"—Study by Stuart A. Queen, Washington University. Available from Missouri Association for Social Welfare, 113½ West High Street, Jefferson City, Missouri.

mixed racially or ethnically—that significant integration of different groups took place. Such "fringe" schools are usually in a minority compared to the total number in any given urban community. Exceptions should be made with reference to any isolated Negro-occupied areas outside the main such area in an urban center. Even in those cases, however, usually not more than a handful of new Negro pupils were registered after the integration order.

This residential segregation has, in some areas where the population is predominantly Catholic, stimulated several situations of racial violence in which the role of the Catholic school has severely been called into question. Following the Cicero anti-Negro riot of 1951, which occurred in a community estimated to be 65% Catholic, the writer interviewed an official of a local Catholic school. In response to questions concerning the use of curriculum material promoting positive intergroup attitudes, it was indicated that the teaching of such attitudes was confined to the history classes. Worthy as such teaching may be, it was hardly sufficient to relate present-day intergroup problems to the pupils. Since many of the youthful participants in that affair were observed wearing Catholic insignia of some type, such limitations were not effective as a deterrent to violence.

The Peoria Street violence of 1949 in Chicago, in which extreme anti-Semitism as well as anti-Negro prejudice took the form of severe assaults and beatings on bystanders allegedly "Jewish-looking," occurred in an area estimated to be 90% Catholic. Teen-agers in both incidents played a predominant role in the violence.

It is true, of course, that such incidents of racial and religious violence are by no means confined to areas predominantly or heavily Catholic in population. Numerous other disturbances equally or even more severe than those cited have occurred in urban localities predominantly non-Catholic. The immediate concern, however, is with the role of the local Catholic school in social situations involving prejudice and intergroup violence and in localities where significant portions of the population are of the Catholic faith.

Something Lacking?

The percentage figures and role of teenagers in the above two affairs pose an important question—what was lacking in the teaching techniques of the local Catholic school that could have prevented such expressions of violence and prejudice at least by participants who

may have been Catholic? That something was—perhaps is—lacking is obvious. While it may be that such a lack is due to community pressures and mores hostile toward people of different color or religion, it is possible that lack of awareness by teachers of the problem coupled with teaching materials that possibly create disrespect and prejudice for different groups, may also account for this deficiency. For example, in one type of reader used in Catholic elementary schools, the following quotation is found: (The reference is to the American Indian.)

"Hello, Mother," cried Tom, as he ran into the apartment house where he lived. On the table in the kitchen Tom saw a large white cake.

"I'm glad that I'm an American boy tonight," he said. "Indians never had cake for supper, did they, Mother?"

"I'm afraid not, Tom," answered his mother. "They didn't wash their faces before supper, either, but American boys do that."²

Apart from the "lo, the poor Indian" attitude implied, it is manifestly unfair to deprive the native American of his nationality. The matter of bodily cleanliness, of course, varied in custom among the numerous Indian tribes. It is hardly possible that respect and dignity for the American Indian as an individual created by God could be implanted in children's minds from this passage.

On the other hand, an example of the type of curriculum material that can advance positive attitudes in a realistic social situation sense is found in another reader containing the story, "Toward a Promised Land."³ Dealing with efforts, based on race prejudice, to oust a competent Negro doctor from a hospital, the tale resolves the situation satisfactorily from both a moral and practical viewpoint. The efforts fail, the doctor is retained, and his little son sees another advance toward "a promised land."

Both examples above perhaps will illustrate the social importance of developing proper intergroup attitudes among children, admittedly often a difficult task in the face of possible parental prejudice and objections. This social importance, however, is far overshadowed by the spiritual importance. To permit or ignore the development in children of prejudiced attitudes, unchecked or not counteracted in

²"This Is Our Town," *Faith & Freedom Series*, Book 3, by Sr. M. Marguerite, Ginn & Company, 1952, p. 46.

³"These Are Our Horizons," *Faith & Freedom Series*, Book 7, by Sr. M. Charlotte, and Mary Syron, LL.D. Ginn & Company, 1945, p. 136.

the school, may be almost as much a negation of Christ's teaching as the actual encouragement of group prejudice or bigotry. The responsibility, of course, is no less in the home than in the school, but in the Catholic school the duty to teach the ethics of the brotherhood of man under the Fatherhood of God seems of particular concern. The concern is that of Christ.

In her excellent study⁴ on attitudes towards Jews, by Catholic school children, Sr. Mary Jeanine Gruesser states:

"Interest in the social attitudes of Catholic children is bound up with Catholic belief and practice. Today the tremendous doctrine of the Mystical Body of Christ is being preached and taught with new stress and emphasis. In language that he can understand, the youngest Catholic school child is learning to live the fact that all are members, one of another, in Christ. But the teacher who is really concerned that the child take this lesson away from the classroom and back to his play group in the neighborhood, must know something about the situations and conditions of intergroup interaction of which the child is a part, of the attitudes toward other people, other religious and nationality groups, that he has already formed. These are the realities to which the doctrine must be applied, but the two must be related for the child."

Having stated and, it is hoped, adequately illustrated the problem, some positive resources may be listed that may be of value.

Available Resources

- 1) As indicated, a local city intergroup agency can be of assistance in suggesting acceptable audio-visual and curriculum material designed to counteract prejudice and develop healthy and wholesome attitudes in children regarding people of different groups.
- 2) Private agencies such as local community relations bureaus, some school or teacher associations or local offices of the National Conference of Christians and Jews also have resources readily available for this purpose.
- 3) Teacher workshops in intergroup relations are now available each summer in practically every section of the country. For the most part, these workshops are given at local universities and colleges. A list of them may be secured from the office of the National Associa-

⁴"Categorical Valuations of Jews Among Catholic Parochial School Children," Sr. Mary Jeanine Gruesser. Dissertation, Catholic University of America Press, Washington, D. C., 1950, p. 8.

tion of Intergroup Relations Officials.⁵ Most of these institutes are secular in nature and sponsorship. They are open to all applicants and usually held during the day. A special workshop designed for Catholic religious teachers has been instituted in the Sheil School of Social Studies in Chicago.

4) Competent rating scales for determining children's attitudes toward members of other groups are available. Examples are the "Wrightstone Scale of Civic Beliefs," the "Bogardus Social Distance Scale," and the "Grice Scale for Measuring Attitudes Toward Races and Nationalities." (The latter is available in Sr. Jeanine's study.) As initial steps, such scales are extremely valuable in determining an inventory of such attitudes and measuring the extent of such problems existing in any school.

V

In conclusion, the international significance of official city agencies as resources leading to solutions of group problems of education, employment, health, or welfare facilities is manifest. In essence, they indicate a "coming of age" for America, a growing realization that America must and can fight its own dilemma on its own grounds. For too long the Communists have pointed a distorted finger of shame at this dilemma in our democracy without—as is natural for them—mention of the earnest and valiant efforts made to work out these problems within the framework of our democratic traditions.

That we can and will continue to do so, that all groups and religious bodies, Catholic and non-Catholic alike, will strive to give substance and body to our great political and religious heritage, is inevitable. Despite the discordancies, whether of violence, discriminations, or prejudice, the record of progress in the over-all march of American democracy toward its fulfillment for all, is clear and profound.

⁵National Association of Intergroup Relations Officials, 565 North Erie Street, Toledo 2, Ohio.

"Opposed to all of these and a billion times more powerful is that Love represented by the Sacred pierced Heart of Christ. It is the love for all men, who have equal opportunity to share that tremendous Love, and to return it according as they will, for it has first loved them and gone down to death for them singly and collectively. Such a Love, even more than the common hand of the Creator unites all men before God. Can men be so callous as to remember race-hatred while kneeling around the Cross of the Crucified Christ?" (The Most Rev. Vincent S. Waters, Bishop of Raleigh, in his Pastoral Letter of June 12, 1953.)

A Year with the Rural Parish Workers

[EDITORS' NOTE: The Rural Parish Workers of Christ the King are laywomen devoted to works of the apostolate in rural areas. Father Edward A. Bruemmer, in whose parish they have worked for several years, says of them: "I am convinced that they are as essential to the welfare of a rural parish as the teaching sisters in the parish school. Performing the corporal and spiritual works of mercy on a scale hitherto undreamed of, they have renovated the face of the earth here." We had planned to give a rather complete sketch of the beginning and growth of this work but it is impossible to do that in our present issue. We hope however, to give it later, because we believe it is very important for our readers to know about the various possibilities of the lay apostolate. For the present, we content ourselves with printing this informal article written by a Rural Parish Worker who signs herself, Miss Mary. The material in this article can be obtained in brochure form from: The Rural Parish Workers of Christ the King, Route 1, Box 194, Cadet, Missouri.]

THE residence and center of the Rural Parish Workers of Christ the King (laywomen dedicated to the service of their neighbors in rural areas) is at Fertile in the large rural parish of St. Joachim, Washington County, Missouri. This is picturesque with its rolling hills, great trees and valleys, but there is evidence of poverty everywhere to mar its beauty. The inhabitants for the most part are a poor, uneducated, generous, loving, and appreciative people. The Rural Parish Workers, cooperating with the pastor, do much to educate, see social justice done, relieve want, spread Catholic Action in the area.

I'm spending a year with the Rural Parish Workers, participating in their work and sharing in all their activities. This means sharing in the spiritual life also . . . daily Mass, Prime and Compline or Lauds and Vespers in English, individual recitation of the Rosary, reading and study.

This summer when I first arrived, along with two other volunteers, Miss Pat and Miss Christina, plans for the Open House were already under way. This project is given yearly under the sponsorship of a group of men to make new friends for the Parish Workers and spread word of their work. We three pitched right in, helping clean up house and grounds with the neighbors and others who came to help.

A week later the big day came. So did 1000 visitors. About the middle of the afternoon Mother Nature came along with the

biggest rain of the season! Many persons hurried home, but many stayed, so we served food all over the house and on the porches until everyone was happily fed. That night we washed up the biggest gobs of mud and thanked God for a very wonderful day in spite of the rain.

Not long after Open House we had a Clothing Giveaway for the needy people. Several times we went on visits in different parts of the parish which is 150 square miles in size. Can you imagine people who live only 50 miles from St. Louis being so isolated as not to see other human beings for weeks at a time? Well, I can state this is the truth. In July a neighbor took us to visit such a family. You can imagine how glad the old couple were to see us. Even though we had been jostled around on the back of a truck (the only way we could get through the woods) and then soaked in a sudden down-pour of rain!

Baptisms

During another visit a little girl came running across the road. "Could we come over right away?" A neighbor's new-born baby was dying and the parents wanted Miss LaDonna or Miss Alice to baptize it. So we thankfully watched another child added to God's family in the car of the doctor who was taking the baby to the hospital.

We were present for many weddings in the parish church this summer. But one morning the celebration was for a different reason . . . the baptism of an entire family instructed by Miss LaDonna. We volunteers were happy to witness the event and to take part in their joy.

Although life with the Parish Workers is anything but routine, there are some things that must be done regularly. Each of us kept her own room neat and clean, and helped with the thorough weekly cleaning. We took turns, two together, in preparing meals and washing the dishes. Each evening one of us volunteers got to milk the goat. This was quite a thrill for us city girls. We volunteers helped Miss Alice with the outside work such as tying up grape vines, watering trees, pulling weeds, raking gravel in the newly-made drive, etc. The Parish Workers' clean-up activities aren't limited to their own home, however.

One afternoon we all went to watch the completing of the purification of the spring used by the people of the immediate area. The

Parish Workers had had the spring cleaned and enclosed in concrete with a pipe for the water to run through. This prevents people from dipping their buckets into the water and has greatly improved the health of the children in the neighborhood.

After an especially busy week we were all preparing for a day of rest when an elderly man came to the door. He had walked several miles to tell us that his grandson was suffering from a brain tumor and must be rushed to the hospital immediately. Could we get him in? So, this ended our day of rest and sent us on an errand of mercy.

Several times this summer Father Bede, O.S.B., spiritual director of the Rural Parish Workers, visited us and gave us many interesting and enlightening talks which broadened our knowledge of the lay apostolate and helped our spiritual growth.

Seven weeks for doing something you thoroughly enjoy are too short as we three volunteers discovered when the Summer Session came to an end. We all left with heavy hearts. Miss Pat had to return to school. Miss Christina was needed at home. And I went home to prepare my winter clothing and tell my family that I intended to return in September for a year of service.

Instructions

Upon my return I entered more fully into the life of a Parish Worker. Activities began with the start of weekly religious instructions for the public school children. My class of twenty youngsters is made up of 2nd to 4th graders who have received their First Holy Communion. I find them very attentive and well-behaved with a thirst for knowledge.

I had returned to Fertile when the country was most beautiful and the large pears on our tree were ready for picking. I donned a pair of blue jeans and an old shirt and had the time of my life climbing the tree and shaking down the pears, using the garden rake for the highest branches. Seven bushels of delicious fruit were added to our pantry and shared with our neighbors.

In October we entertained the members of the Parish Workers' Advisory Board and their wives at a buffet supper. Miss Pat and Miss Christina came to help with this gala affair. We all had so much fun together they were reluctant to leave. But plans were made to get together again when time came for selecting and packing Christmas gifts for the 250 children in the families we assist during the year.

Travel

The distribution and sorting of clothes for these families has been given me as my special project, and I must admit I find it both interesting and helpful. Interesting because of a natural woman's instinct wondering what I will discover in each box I open, for these boxes and packages come to Fertile from all over, sometimes from as far away as New York. And helpful, for in this exploited area wages are very low. Many times we hear of a child out of school because of no shoes or other clothing. And for many families the only new baby clothes are those we are able to supply in the layettes generously donated by women and college girls interested in this apostolate.

I am learning to drive. If you ask the Parish Workers how I am doing they will answer, "Wonderfully well." But if you put the question to me I am afraid you would receive a different answer. However, I shall keep on, for often I could help out if I were able to drive the station wagon myself.

We travel many miles each month. Over two thousand is the average now. A number of trips are made to St. Louis, especially to clinics and hospitals. One such trip concerned my special family. While visiting them one day I noticed the baby looked ill. He was terribly undernourished anyway, and I was truly worried about him. We telephoned a St. Louis hospital and the Sister told us a bed would be available as soon as we could get him there. The family were unable to pay anything but the baby remained in the hospital seven weeks and is now doing wonderfully.

From time to time I make visits with one of the Parish Workers. One morning it was necessary to make a trip to the courthouse to see the judge about a family we were helping. I was more than glad to be asked to go along as I would get the opportunity to meet some of the civic officials and learn how they and the Parish Workers work together to help others.

Since I have been here I have learned much about Secularism and Communism and the inroads they have made in our country. I am also learning how to detect their propaganda in radio programs, newspaper articles, etc.

Accompanying Miss LaDonna to the Well-Baby Clinic was always a pleasure . . . until one day she pulled a fast one and asked the County nurse to give me a typhoid shot. Of course I knew about it beforehand, but being a city girl I really hadn't thought much about it. We take pure drinking water for granted in the city, but out here

it's different. All the water is from creeks and springs like the one the Parish Workers fixed up last summer.

The home of the Parish Workers is an old brick house. Major remodeling has made it into a modern home with many conveniences so that they may devote as much time as possible to their apostolate of serving others. Minor work in the house proceeds slowly, one room at a time, and furniture is supplied by donations. Most of it we repair or repaint, but recently a women's group brought out a complete new bedroom outfit which the Parish Workers placed in my room. "Harmonious surroundings help in the development of a Christian home," they always say. I know for sure they are relaxing at the end of a busy day.

The apostolate of the Rural Parish Workers is not well known, although for several years, under the patronage of the Most Reverend Archbishop of St. Louis, they have been quietly working among the poor and downtrodden. So now we send out a monthly memo of recent news to *The King's Men*, an auxiliary of the Parish Workers. This and other secretarial work enables me to make good use of my typing learned in high school.

Christmas

There is always activity here at Fertile, but preparations for Christmas are something to behold. First, making of the Advent wreath. Three days before Advent we gathered pine from a large pine forest nearby. I had the pleasure of helping make the wreath, which we hung from the living room ceiling. With its four candles, magenta-colored ribbons and fresh green pine it was a beautiful reminder of the season of preparation for the great Feast of the Nativity as well as of the long period of waiting for the first coming of Christ over 1900 years ago. Decorations in the house were changed to conform with the spirit of the season, and each evening after supper, as we lit the candles, one the first week, two the second, and so on, and asked God's help and blessing, we seemed to come closer to the Divine Infant soon to be born again in our hearts on Christmas Day.

It was during one of these evenings when all felt in a gay and joyous mood that we selected the "jewels" for our decorated cross. We finally all agreed on the selection and then could hardly wait for Christmas to hang the beautiful cross with its sparkling stones of red, yellow and blue. Several trips were made to St. Louis and near-

by towns for Christmas shopping and to pick up clothes, canned goods, toys and candy donated by generous friends for the needy. Also to distribute gifts to our families and friends.

Miss Pat and Miss Christina returned for a week-end to help with the toys, sacramentals, and candy for the children. We were all busily engaged in this task when the Auxiliary Bishop, Most Reverend Charles H. Helmsing, arrived for a short visit with the Parish Workers. He gave us his blessing and told us to tell others of the need for volunteers in this rural apostolate.

The following week we packed food for all the needy people of the area. We could give large boxes, due to the generosity of our friends. Gifts and candy were also prepared for our children in the Sunday classes. Several trips were made to the parish church with the station wagon full of people. We live eight miles from church and many neighbors would have no way to get to confession or Holy Mass if it were not for the Parish Workers. Even on the day before Christmas as we worked on the Crib and tree, time was taken so that no one would miss the opportunity to receive Holy Communion on the great feast.

As we finished trimming the tree we realized the season of preparation had ended. Gifts had been hung on the tree ready for the children when they came to visit during Christmas week. They would come with hearts full of joy and expectancy to receive their gifts. And we were ready, too . . . for the greatest Gift of all, the Son of God Himself.

At Vespers on Christmas Eve the lights from the four candles of the wreath flickered and caught in the jewels of the decorated cross. A feeling of peace and joy filled each of us. Later when we drove with our neighbors to Midnight Mass we could almost hear the Angels singing, "Glory to God in the highest . . ." And afterwards the gently falling snow seemed to enhance the feeling of peace and love as all exchanged the Merry Christmas greeting.

I have written of many things during my first six months with the Rural Parish Workers. There are many more, all pointed to the development of Christian homes, with interest in government, education, culture and religious welfare. But you have not the time, nor I the space to include them here.

Upon reading this you may think all is work and no play. But that is not true. Recreation is important in the life of a Parish Worker. And in the evening you may find us reading, listening to

the radio, playing cards, doing hand work according to one's interests, and occasionally going to a movie. This summer we even took time out to go swimming, hiking, picnicking, or for an evening drive. You see, we are just one happy family and all share in one another's joys or sorrows, working, praying and playing together for the glory of God and the service of our neighbors.

If I intend becoming a Rural Parish Worker I must spend a period of reading and instruction, and learning what my duties would be in this area or any area to which I may be sent.

Already I have seen the need of the work and the good the Parish Workers are doing. So I say, "God bless them and all their undertakings, and please send more workers for this vineyard."

Paging the Religion Teacher

Sister M. Agnesine, S.S.N.D.

THE story is told of a prosperous business man who claimed that all his success was due to a single statement left him as a legacy by his father: "My son, when everything goes wrong with you and ill luck seems to pursue you, then look around and see where *you* are mismanaging things." Instead of throwing up our hands in despair, as we realize the crying needs of a world strayed far from its Maker, suppose that we, too, look around to see whether by any chance we religion teachers might be mismanaging things.

Making Religion a Living Reality

Granted that we are thoroughly equipped, theologically and intellectually, what else is required to assure our success? Let us assume that we teach our religion classes regularly and conscientiously. We may even boast that our pupils know all the answers. But have we any assurance that they also accept these truths and are prepared to live them? In other words, have we set their hearts on fire with love and motivated their wills with a strong determination to live their religion intelligently and consistently all through life? Their words alone are not sufficient assurance; neither is their more or less praiseworthy conduct in school. Their religion must be a living reality. It must become so much a part of their being that they can-

not lose it without losing life itself.

To imbue children with such a living faith means more than merely teaching Christian Doctrine. It means keeping in mind the fundamental needs of our times and directing pupils to meet these needs according to God's plan. It means, therefore, to help them understand and appreciate God's complete ownership of the world and all it holds, and instilling in them a deep reverence for His authority. It means helping them to evaluate the things of time in the light of eternity; of making them see all of life from God's point of view. It means preparing them to meet the problems of life, whether as humble employees, as members of a Christian family, or as leaders of a nation.

It means impressing them with a sense of responsibility not only toward God but toward their fellowmen, whom they must recognize as members of the Mystical Body of Christ. It means, finally, giving them a sense of direction, so that they will always and above all things keep clearly in view their eternal destiny.

Knowing Not Only What But Also How to Teach

How can the religion teacher accomplish so tremendous a task? He dare not excuse himself by saying that it is primarily the function of the home to train the young for Christian living. For, while he cannot exempt parents from their duties, the wise teacher will first re-establish Christian ideals in the home through the boys and girls in his classes by teaching them to understand and accept the responsibilities of Christian marriage and Christian family life.

All of this means more than imparting knowledge. It is not the printed or spoken word alone, no matter how important in itself, that is necessarily convincing. If the teacher is to gain the desired effect, he must know not only *what* to teach but *how* to teach. He must not only inform the pupil's mind but also aim to arouse his emotions to love the faith and to move his will to accept and live it. "Religion is no use" says Father Drinkwater, "until it is accepted and lived."

Teaching by Example

To teach religion for Christian living, therefore, we must penetrate the thick shell of modern materialism which surrounds the mentality of even our Catholic pupils. But to be able to do so, we must first of all be living examples of the truths we teach. To the young—and to the old as well—we are the Church, we are religion, we are

Christ. And unless we outrival in all that is good and true, in all that is noble and beautiful in the highest sense of the word, those who, knowingly or otherwise, contrive to shape the aims, the attitudes, and the ideals of the young, we cannot hope to influence them for life. If we teach that religion must take precedence over all other values in life and that therefore the religion lesson is the most important of all subjects on the program, then we ourselves will have to put first things first and prove by our regularity and zeal that we mean what we say. Then, too, we will quite naturally do all in our power to make the lesson the most fascinating and interesting subject taught in the school.

That means, in the second place, that the teacher must have some knowledge of the techniques of teaching. All too many instructors of religion are still under the impression that all they need to do is to explain the subject and that the child will naturally imbibe what is being said. They do not realize that in spite of a seemingly attentive attitude, the pupil is often miles away during the religion period: like the boy who, after hearing a long explanation of what it means to be selfish and unselfish, innocently asked the teacher what kind of fish that was.

Making the Lesson Purposeful and Effective

The following questions may help the teacher to see more clearly whether the proper means are being used to make the lesson effective.

Do I know how best to appeal to the child's heart, in language adapted to his age and ability? Do I strive not only to teach the Catechism lesson but more particularly to give children a lasting love and appreciation of those sacred truths? If they are leaving the Catholic school or study group shortly after these instructions, am I reasonably sure that I have instilled into their hearts the desire to grow in the knowledge and love of their faith, through the grace of the sacraments and also through a desire for further study and reading?

Do I have a fund of convincing illustrations and stories, preferably out of everyday life, that come close to the experience and understanding of my pupils, so that they will the more readily retain what I have tried to impress upon them?

Do I give my students an opportunity to do things for themselves, to ask questions, and think things through? Or do I do all the talking myself and take it for granted that the pupils are thinking and learning?

Do I know how to motivate their wills to action so that the knowledge of the truths they have learned will carry over to future years? When I teach the Mass, for example, do my pupils gradually learn to live and apply its beautiful prayers and lessons to themselves, not only for the present but especially for the years to come?

Do I aim to bridge the gap between the day's seemingly unrelated lesson to tomorrow's realities? The sacrament of matrimony with all its implications is a case in point. How well do I prepare especially those pupils who are about to leave the Catholic school, to accept and appreciate the Church's teachings on the subject, and to lay firm hold on high ideals of Christian family life for future use?

Am I familiar with the many teaching aids that are at my disposal to make my work more interesting and to help deepen the impression? Do I know how to use them to the best advantage? There are charts and pictures, films and slides in abundance. Can I distinguish between what is most helpful and what is merely entertaining?

Do I realize the importance of making careful preparation for the daily lesson? To outline my objectives? To divide the subject matter according to its importance and time allotment? To test pupil knowledge and particularly to evaluate my own teaching?

Acquiring Skill in Techniques

How can the religion teacher acquire a fuller knowledge of those procedures that will best insure success? Here are a few suggestions:

By accepting wholeheartedly the responsibility to teach religion for living, that is, in a manner that will help those whom he teaches to lead fully integrated Christian lives.

By keeping an open mind and realizing that no matter how experienced or learned he may become, there is always room for improvement.

By prayerfully and conscientiously preparing the daily lessons and by carefully thinking the subject matter through himself, so that he may present it most effectively.

By keeping in touch with modern methods of teaching, through reading and lectures, and by observing experts in the field.

By looking around occasionally, especially when things go wrong, to see whether by any chance he might be mismanaging things.

If, then, we are willing to face our problems and to set about enthusiastically learning how to meet them, we may hope to add our little share in the great work of restoring all things in Christ.

Practice of the Holy See

Joseph F. Gallen, S.J.

IT IS both profitable and commendable for religious to study the documents of the Holy See that affect their state of life. This is particularly true at present, when the Sacred Congregation of Religious is exercising a more positive and directive influence on the lives of religious. This article is devoted principally to documents addressed to individual religious institutes. These are evidently not a matter of general knowledge but they are of general utility, since they reveal the practice and the principles of the Holy See.

I. ERECTION AND PONTIFICAL APPROVAL OF CONGREGATIONS

1. Constitutions of a new diocesan congregation. For at least the licit erection of a new diocesan congregation, the local Ordinary must first consult the Sacred Congregation of Religious.¹ This consultation is to be addressed to the S. C. of the Propagation of the Faith for the erection of native congregations in missionary countries. Diocesan constitutions should be compiled in conformity with the Code of Canon Law and the practice of the Holy See as found in the approved constitutions of pontifical congregations. They are to differ from pontifical constitutions only in the matters proper to diocesan congregations. For the attainment of this end the practice of the S. C. of the Propagation of the Faith had already commanded that after the erection of the new congregation: "The Constitutions of the new congregation, in Latin and in the vernacular (at least six copies), must as soon as possible be submitted to this Sacred Congregation so that they may be duly examined, amended, and returned with suitable remarks to the Ordinary, to be approved by him."² The S. C. of Religious now follows the same practice and demands that the local Ordinary present the complete text of the constitutions with the consultation for the erection of the new diocesan congregation.³ At least one author had previously recommended such a practice to local Ordinaries.⁴

The fear, already expressed by some authors, that this practice

¹Can. 492, § 1.

²Bouscaren, II, 158, n. 10.

³Larraona, *CpR*, XXVIII (1949), 228, nota 7.

⁴Muzzarelli, n. 53.

will cause an excessive similarity in the constitutions of various institutes can be avoided by greater care in the compilation of the spiritual, as distinct from the canonical, articles of the constitutions. The practice will also preclude the opposition that often arises when the institute wishes to become pontifical. This opposition is usually concerned with matters that are thought to be new but which should have been contained in the diocesan constitutions of the congregation, for example, the system of delegates for the general chapter and the six-year term of the superior general.

2. Matters to be presented for a decree of praise. A diocesan congregation ordinarily becomes pontifical by a decree of praise, with which the Holy See practically always now grants an experimental approval of the constitutions for seven years. The conditions necessary for pontifical approval are: the congregation by a sufficient test of time should have given proof of stability, religious observance, and of spiritual profit in its work; it is sufficient that the congregation number one hundred and fifty members and is not necessary that the congregation have houses in more than one diocese. These facts are established primarily from the testimonial letters of the local Ordinaries. To obtain a decree of praise the following matters are to be sent to the S. C. of Religious:

- a) A petition for the decree of praise addressed to the Roman Pontiff and signed by the superior general and his or her councillors.
- b) The testimonial letters of all the local Ordinaries in whose dioceses or territories the congregation has houses. Each local Ordinary is to send his letter directly to the S. Congregation.
- c) The number of religious and houses. The S. Congregation will be aided in its judgment on the system of delegates for the general chapter if the houses are listed in a tabular form that gives separately the number of professed of perpetual and temporary vows in each house.
- d) The name in religion, full name in the world, and a brief biography of the founder or foundress and of the first superior of the congregation.
- e) The S. Congregation is to be informed of any extraordinary facts, such as visions and the like, that occurred at the foundation of the congregation or thereafter and also of the special devotions and special and favored religious exercises of the congregation.
- f) A copy of any special book of prayers in use in the congregation.

g) A colored picture of the habit of the professed and of the novices.

h) 30 typed copies of the constitutions. These should preferably be in Latin, but French or Italian is admissible. The constitutions should have been revised for the new pontifical status and have been previously examined and approved by the local Ordinary of the motherhouse. They are to conform to the Code of Canon Law and the practice of the Holy See, and are to contain the norms and safeguards necessary for attaining the special end of the congregation. A recent form letter of the S. Congregation appears to demand only two copies of the constitutions, but it is not certain that the former number of thirty is no longer obligatory.⁵

i) Information is to be given as to the number of members who were formerly in other religious institutes.

j) An historico-juridical account of the congregation from its beginning.

k) A quinquennial report, which may be in the vernacular, for the five years immediately preceding the petition and compiled according to the questions of the new quinquennial report for pontifical institutes. A question that can apply only to a pontifical institute will obviously not be pertinent.

l) It is to be stated whether there are other religious institutes in the diocese with the same special purpose.

m) If the congregation is a third order, an attestation of aggregation from the superior general of the first order must accompany the petition.

n) The superior general, with the consent of the local Ordinary of the motherhouse, is to designate a secular or religious priest resident in Rome to act as agent for the matter with the S. Congregation.

3. *Miscellaneous details.* The expense incurred at Rome for the decree of praise is to be classed as insignificant. The process can be quite slow. One American congregation mailed the necessary matters to Rome in June, 1950, and received the reply in March, 1953. During the pontificate of Pius XII (1939-1952) the decree of praise has been obtained by ninety-two congregations; the highest number in any one year was twelve; and eight of the congregations listed have their motherhouses in the United States.⁶

4. *Continuance of superiors in office.* Muzzarelli states that on the

⁵Cf. Gutiérrez, *CpR*, XXXIV (1953), 129.

⁶Cf. Gutiérrez, *ibid.*, 130-138.

occasion of obtaining pontifical approval or of a new approbation of the constitutions the general, provincial, and local superiors remain in office but only for the time for which they had been elected or appointed. At the expiration of this period a new election or appointment is necessary. The same principle is to be applied to general, provincial, and local councillors and officials.

Canon law regulates precisely the duration in office of a local superior, who may not have more than two successive full three-year terms in the same house inclusive of the time in office under the former and the new constitutions. However, in the case of higher superiors the Code merely prescribes that they are to be temporary and leaves the determined legislation on the duration and re-election or re-appointment to the constitutions. The almost universal practice of the Holy See in approving constitutions now gives the superior general a term of six years and permits an immediate re-election only for a second term. A mother general who had two full six-year terms expiring after the approval of the new constitutions is fully eligible for a six-year term, and even for immediate re-election on the expiration of this term, under the newly approved constitutions. The time spent in office under the former constitutions is not to be computed, since these have now lost all force.⁷

II. LAW

1. Observance of law. It is evidently the duty of superiors to enforce the exact observance of all the pertinent laws of the Church on religious, the Rule, and the constitutions. Negligence in the observance of *invalidating* laws on religious can have most serious consequences, and this is especially true of invalidating laws on the noviceship and professions. The S. C. of Religious gently admonished the superiors of one institute to be more diligent in the future in complying with all the laws on the noviceship and the professions.

2. Exaggerated custom books. Customs are necessary for order, efficiency, and reasonable uniformity, but some custom books have been too minute and oppressive. From unofficial reports and summaries this appears to have been the thought at the meeting of superioresses general of pontifical institutes held at Rome in September, 1952.

Greater attention is to be given to the spirit of the law, since the law of any institute should be the incarnation of its spirit. Not many prayers, but prayer is what is necessary. Formalism, legalism, and

⁷Muzzarelli, pp. 206-207.

externalism are to be avoided. The centering of the religious life in the fulfillment of innumerable details, formalities, and observances should be abandoned. Religious are magnanimous souls who have sacrificed everything to attain and intensify the love of God, not fussy externalists.

III. HABIT OF RELIGIOUS WOMEN

1. Form of the habit. Pius XII expressed the general principle on the habit of religious women when he stated that it should manifest the consecration to Christ, religious simplicity and modesty, and be in conformity with time, place, work, and hygiene.⁸ This norm does not demand any universal and fundamental change in the traditional habit of religious women. Furthermore, the principle is not new in the practice of the Holy See. The *Normae* of 1901 stated that the habit in material, form, arrangement, and color should conform to religious dignity, gravity, modesty, and poverty, and that it should exclude any adornment that was apt to provoke adverse comment or ridicule.⁹ In its typical constitutions for diocesan missionary congregations the S. C. of the Propagation of the Faith enjoined: "The habit is to be simple, accommodated to the usages of the people and the climate and not to European customs."¹⁰ In the Statutes for Eastern Sisters the S. C. of Religious commanded that the habit of these sisters was to be suitably adapted to their external work and also to external and local circumstances.¹¹

Sincere reverence for the religious habit does not exclude necessary modifications. The more practical doubts that arise about some habits seem to be of the following nature: Is sufficient allowance made in the habit as a whole for the heat of summer and the cold of winter? The covering of the head and face often causes a question in the chance observer by its stiffness, closeness, ornateness, the time evidently necessary for laundering, the extension of the covering beyond the face, and in a few cases this part of the habit appears to be provocative of adverse comment. We may be permitted one illustration of these observations. The extension beyond the face does not contribute to safety in driving an automobile, frequently makes conversation somewhat unnatural, and must be an obstacle in such cases as working on a patient with a doctor. This is not the most serious

⁸AAS, 43 (1951), 741; 44 (1952), 825.

⁹Normae of 1901, nn. 66-67.

¹⁰Normae pro Constitutionibus Congregationum Iuris Dioecesani, n. 19.

¹¹Statuta a Sororibus Externis Servanda, n. 26.

defect that has been noted in some religious habits. The sane and practical principles of the Holy See are clear in themselves. Each habit should be sincerely examined on its conformity with these principles.

2. *White habit.* The Holy See has frequently approved in constitutions an article permitting the use of the white habit to hospital sisters and to those for whom such dress is necessitated or counselled by other duties or the climate. This habit is accordingly in use in several institutes in the infirmary, kitchen, in teaching home economics, and in similar duties. We can argue safely from the practice of the Holy See that such a use of the white habit is permitted in all institutes of religious women. The white habit should be as similar as possible to the ordinary habit within the demands of hospital efficiency, which is its primary use. The ordinary habit does not have to be worn under the white habit.

3. *Change in the habit.* A change in the habit of a pontifical institute or of a diocesan congregation whose habit had been submitted to the judgment of the Holy See may not be made without the permission of the Holy See; in other diocesan congregations the permission of all the Ordinaries in whose dioceses the congregation has houses is necessary and sufficient.¹² Since the habit is prescribed by the constitutions, a change must also have been previously approved by the general chapter. It can be safely held that only a change in the external appearance of the habit demands these formalities. The Normae of 1901 required the permission of the S. Congregation only for a change in the appearance (*forma*) of the habit,¹³ and the Holy See approves constitutions that demand the permission of the S. Congregation only for a change in the form or color. These constitutions permit the mother general with at least the advice of her council to make other changes in the habit, for example, in the material, and this norm should be followed by all institutes for a change that does not affect the external appearance of the habit.

IV. DOWRY AND RENUNCIATION OF PATRIMONY IN CONGREGATIONS

1. *Dowry.* The dowry is and always has been proper to institutes of women. An amount larger than the one prescribed may be received as a dowry. An institute that does not exact a dowry may

¹²Can. 495, § 2.

¹³Normae of 1901, n. 70; cf. n. 69.

receive a dowry that is freely offered as such. A subject may give, complete, or augment a dowry during the noviceship and after first or final simple profession. In all the cases listed above the amount that may be given is unlimited, but any amount accepted as a dowry is subject to the laws on the dowry. These statements are accepted canonical doctrine.¹⁴

2. Renunciation of patrimony in a congregation of women. The point here can be more clearly proposed in the form of a case. Sister M. Anita, a professed sister in a congregation, has a patrimony of \$50,000. She wishes to give the entire amount to her institute, but can. 583, 1°, forbids her, whether her congregation is pontifical or diocesan, to give away this money during her life without a dispensation from the Holy See. When asked recently for such a dispensation, the S. Congregation replied that the sister, without any permission of the Holy See, could give the money to her institute as a dowry or as an increase in her dowry. If the institute wishes to spend any part of the \$50,000, permission of the Holy See will be necessary, because can. 549 forbids the expenditure of the dowry. This permission will be given if the institute furnishes satisfactory guarantee of returning the capital sum to the sister in the event of her departure from the institute. The interest on the \$50,000 is acquired absolutely by the institute, but the capital sum must be restored to Sister M. Anita if she definitively leaves the institute, licitly or illicitly, whether her vows have been dispensed or not.¹⁵ This is the preferable solution of the case, since it was proposed by the S. Congregation itself.

The same solution may be followed in any congregation of religious women for either a professed or a novice. A dowry given during the noviceship passes into the revocable proprietorship of the institute only at first profession and thus is not a violation of can. 568, which invalidates any renunciation or obligation that a novice places on his or her patrimony during the noviceship.¹⁶ The institute is the mere depositary of the dowry, without proprietorship, use, or usufruct during the postulancy and noviceship.

3. Renunciation of patrimony in a congregation of men or women. The prohibition of can. 583, 1°, quoted above, applies to all congregations of men or women. However, according to the common in-

¹⁴Cf. q. 194 of the *Quinquennial Report for Pontifical Institutes*.

¹⁵Can. 551, § 1.

¹⁶Cf. Larraona, *CpR*, XIX (1938), nota 17.

terpretation, this prohibition does not extend to the case in which the patrimony is given away, wholly or partially, on the agreement and with secure guarantee that it will be restored if the religious should leave the institute or be dismissed. Professed religious in congregations of men may thus follow this solution, for example, to give their patrimony to their institute. If this solution is followed, no law of the Code obliges the institute to secure the permission of the Holy See for the spending of the money.

4. Partial renunciation of patrimony in a congregation of men or women. Without any permission of the Holy See, professed religious in congregations of men or women may with safe probability give away absolutely to anyone even a large part of their patrimony provided the amount retained is sufficient to take care of the support of the religious in the event of departure from the institute. A patrimony that is so small as to be entirely inadequate for such support does not fall under the prohibition of can. 583, 1°, and may be given away absolutely to anyone.¹⁷

5. New tendency in poverty of congregations. There are indications that some wish the poverty arising from the simple vow in congregations to be made the same or at least to approach more closely the poverty effected by solemn profession, for example, by permitting the professed of simple perpetual vows in congregations to give away all their patrimony.¹⁸ Only one known concession has thus far been granted by the Holy See in this matter. An institute of religious women of simple vows obtained the following indult from the Holy See in February, 1951: "With the consent of the Prioress General and of her Council, and upon a favourable report from the Mother Instructor, the religious may at the end of their tertianship, that is, about ten years after their first profession in the Institute, and provided they have made perpetual vows, renounce their personal property present and future in favour of the persons or institutions whom they judge before God to merit their preference."

V. ADMISSION OF ASPIRANTS

The following articles, found in some constitutions recently approved by the Holy See, will be of interest to other institutes. The candidate is obliged to present a testimonial of her free state, that is,

¹⁷Cf. Bastien, n. 543, 3; Larraona, *CpR*, II (1921), 71-76.

¹⁸Cf. *Acta et Documenta Congressus Generalis de Statibus Perfectionis*, I, 377, 429-431.

of her freedom from impediments. The testimonial of good character is to be obtained from the pastor or another *known* priest. The S. Congregation inserted the following article in one set of constitutions: "The Mother General is to interrogate accurately on the matter of health, especially concerning diseases that are classed as hereditary, and she is to record in writing the replies of both the aspirant and her parents or guardians."

VI. POSTULANCY

Although the practice of the Holy See was said to demand that the time of the postulancy be accurately determined in the constitutions, three sets of constitutions recently approved for congregations of sisters state this time only indefinitely, that is, "for at least six months," and "not less than six months."

A congregation of sisters, whose postulancy is six months, requested and received from the Holy See an indult for five years to prolong the postulancy two and a half months for all. This prolongation will make it possible to complete a full college year during the postulancy. The Apostolic Delegate possesses the faculty of shortening or prolonging the postulancy prescribed by canon law.¹⁹

VII. SECOND YEAR OF NOVICESHIP

1. *Dispensation.* Canon law commands only one year of noviceship, but many institutes prescribe a second year by the law of their own constitutions. The Holy See evidently does not wish an institute to make a practice of asking dispensations from this second year. One pontifical congregation added the second year only recently, and the Holy See granted an indult for three years to one of its provinces to have only one year of noviceship. The province was in extraordinary and urgent need of personnel.

2. *Employment in external works.* On November 3, 1921, the S. C. of Religious issued an Instruction for all congregations, pontifical and diocesan, on the employment of novices in the external works of the institute during the second year of noviceship. The Holy See inserts the principles of this Instruction in the constitutions of pontifical congregations. They should, therefore, be contained also in diocesan constitutions either approved originally or revised after the promulgation of the Instruction. These principles are: (a) The spiritual formation proper to the noviceship must be pri-

¹⁹Bouscaren, 1948 Supplement, 131.

mary in the second year, employment in external works secondary. (b) This employment is allowable only if permitted by the constitutions, custom, or usage of the congregation. (c) The only licit motive for such employment is the instruction of the novices, never the utility or advantage of the congregation. (d) The employment is to be carried out with prudence and moderation. Novices are never to have the sole charge of any external employment but are to work under the direction and supervision of an experienced and exemplary religious. (e) Novices may not be sent out of the novitiate house for such employment unless this is permitted by the constitutions, custom, or usage and the motive is exceptional, extraordinary, serious, and based solely on the requirements of the novice's training, never on the necessity or advantage of the congregation. (f) All such employments must be given up for the two full months preceding first profession, and this time is to be devoted wholly to spiritual formation and to preparation for profession in the novitiate house.²⁰

A congregation of sisters stated simply in a quinquennial report that it employed the second-year novices in external works. The reply of the Holy See contained the statement that the Instruction quoted above was to be observed.²¹ An unofficial summary of the Roman meeting of superioresses general quotes the Secretary of the S. Congregation, Father Larraona, as having reasserted the principles of the Instruction. He is also reported as having stated that there are always dangers attendant upon this work outside the novitiate.

The motive for a second year of noviceship has been the necessity of a deeper spiritual formation in institutes devoted to a very active life. This motive is verified in practically all modern congregations. No one experienced in the training of young religious will deny that two years are too brief a period for a proper spiritual formation. It is not very reasonable to prescribe prudently a second year of noviceship in law and then imprudently overturn the law in fact. This is the reason why the S. Congregation insists on the fundamental principle that the second year must be maintained as a year of noviceship. Employment outside the novitiate house should be even more carefully avoided. The practical consequence of separation from the master or mistress of novices is almost always the lack of any spiritual formation proper to a noviceship. A sincere examination of the

²⁰Bouscaren I, 302-304.

²¹Cf. q. 176 of the *Quinquennial Report for Pontifical Institutes*.

effects of employing the second-year novices in external works will lead to a more universal observance of this most important Instruction of the Holy See.

VIII. PROFESSION

1. Dispensation from longer period of temporary vows. The Code of Canon Law prescribes that a perpetual profession, solemn or simple, is invalid unless preceded by three full years of temporary vows.²² Only the Holy See may wholly or partially abbreviate this triennium in any institute, since the abbreviation would be a dispensation from the law of the Roman Pontiff. The same principle and reason are true with regard to permitting perpetual profession before the completion of the twenty-first year.²³

Some institutes impose a longer period of temporary vows by the law of their own constitutions. This period is usually five, much more rarely six, years. These added years are required only for the liceity of perpetual profession unless the constitutions certainly demand them for validity. The latter is practically never permitted by the Holy See in approving constitutions. The constitutions of one pontifical congregation of brothers state that the prescribed five years of temporary vows are required for the validity of its simple perpetual profession.

In diocesan congregations the local Ordinary may dispense from the entire added duration of temporary vows if it is required only for the liceity of perpetual profession²⁴ and probably also when it is demanded for the validity of the latter,²⁵ since he is the legislator for such congregations.²⁶ Many canonists would very likely demand that the dispensation be secured from the Holy See in the latter case, if we may argue from their similar doctrine on a dispensation from the second year of noviceship. The local Ordinary has no power to dispense in this matter in pontifical congregations.

Some authors permitted the religious superior who admits to perpetual profession to abbreviate briefly the added duration of temporary vows, for example, to dispense from three months of a six-year period, but they restricted this faculty to the case in which the

²²Can. 572, § 2; 574, § 1.

²³Can. 572, § 1, 1°; 573; 574, § 1.

²⁴Cf. Bouscaren, II, 167.

²⁵Cf. Regatillo, *Interpretatio et Jurisprudentia*, 172; *Institutiones Iuris Canonici*, I, n. 698.

²⁶Can. 492, § 2; 495, § 2; 80.

added duration was required only for the liceity of perpetual profession.²⁷ However, in the constitutions of pontifical congregations recently approved, the S. C. of Religious has been adding the clause that the Holy See alone may dispense wholly or partially from the added duration, even when required only for the liceity of perpetual profession. Therefore, the faculty of abbreviation given to religious superiors in the doctrine of authors quoted above is more probably not true. The better doctrine is that they possess this power only if it is expressly granted to them by a general or particular principle of their law. Otherwise any dispensation from the added duration in pontifical congregations should be secured from the Holy See and in diocesan congregations from the local Ordinary.

2. Prolongation of temporary profession beyond six years forbidden. The point here also can be more clearly proposed in a case. Brother Francis Joseph made his temporary profession at the age of seventeen. His profession extended to the completion of his twenty-first year. At the latter time and after the brother has spent four years in temporary vows, his higher superior is doubtful of his suitability for perpetual profession. May this superior prolong the temporary vows for another three years?

The source of the difficulty is can. 574, § 2, which states: "The legitimate superior may prolong this period but not beyond a second term of three years. . . ." The more probable interpretation of this canon has been that a prolongation is illicit if thereby the entire period of temporary vows exceeds six years. The contrary opinion was admitted to be probable and safe.

One of the arguments for the first opinion has been the practice of the Holy See. The S. C. of Religious has constantly admitted a prolongation of only one year when the constitutions prescribed five years of temporary vows and has excluded any prolongation when the constitutions imposed six years of temporary vows. It was concluded that the S. Congregation did not wish the period of temporary vows to exceed six years. This argument is strengthened by the current practice of the S. Congregation, since recently approved constitutions contain the explicit statement that the entire period of temporary vows may not exceed six years. Furthermore, Larraona states that the temporary profession may never be prolonged beyond six years without violating the Code and affirms that this has been de-

²⁷Cervia, 128; Goyeneche, *CpR*, IX (1928), 325; Schafer, n. 973.

cided in plenary sessions of the S. Congregation and in audiences.²⁸ He and Gutiérrez state that this same doctrine is based on a reply of the Code Commission, has been the constant interpretation and practice of the S. Congregation, and conclude that a prolongation beyond six years in any institute demands an indult of the Holy See.²⁹ This conclusion is justified by the arguments, even though the reply of the Code Commission has not been published.

The solution of the case given at the beginning of this number is accordingly that the vows of Brother Francis Joseph may be prolonged for two years but a prolongation beyond the six years demands an indult from the Holy See, whether the institute is pontifical or diocesan.

3. Place of first temporary profession. Can. 574, § 1, commands for licetity that the first temporary profession be made in the novitiate house. The Code prescribes nothing concerning the place of subsequent temporary professions nor of perpetual profession, solemn or simple. Constitutions frequently explicitly state that these may be made in any house of the institute.

For a proportionate reason, the S. C. of Religious will grant a dispensation permitting the first temporary profession to be made outside the novitiate house. If a motherhouse is under the authority of the one local superior and consists of a novitiate, juniorate, tertianship, and an academy for girls, the first profession may be made in any part of such a motherhouse without a dispensation from the Holy See. The canon does not demand that the first profession be made within the part of the house reserved for or used by the novices but in the novitiate house. Therefore, a first profession made anywhere in the latter satisfies the prescription of this canon.

4. Private devotional renewal of vows. Constitutions approved by the Holy See often counsel the frequent private renewal of vows, especially after the reception of Holy Communion. Such constitutions usually add that special indulgences are attached to the latter practice. It is true that an indulgence of three years is attached to such a renewal after the celebration of Mass or the reception of Holy Communion,³⁰ but it is difficult to see why such a fact should be mentioned in the constitutions, which are to contain the more fundamental laws of the institute.

²⁸Larraona, *CpR*, XXVIII (1949), 196, nota 17.

²⁹Larraona-Gutiérrez, *ibid.*, 332, nota 42.

³⁰Raccolta, n. 695.

5. *Special vows.* The Holy See manifested from at least 1892 that it would no longer approve special vows in *new* institutes.³¹ The same principle has been reaffirmed on more than one occasion.³² A congregation of sisters, approved by the Holy See before 1850, recently asked the S. Congregation of Religious for an authentic interpretation of its constitutions on the existence of a fourth and fifth vow. The S. Congregation in its first reply affirmed the existence of both vows, since the language of the formula of profession and the history of the matter clearly indicated that these were intended as special vows.

The fourth vow was the service of the poor, sick, and ignorant. This is especially the type of vow that the Holy See will not admit in new institutes, since it constitutes the special end of the institute, is already an obligation of the constitutions, and is accordingly primary remote matter of the vow of obedience. The fifth vow, taken also in temporary profession, was that of perseverance. A second reply of the S. Congregation clarified this fifth vow: "The fifth vow of persevering in the same vows is to be understood in the following sense. The obligation of persevering temporarily or perpetually, according to the mind and practice of this Sacred Congregation, is included in the temporary or perpetual profession. Accordingly the words of the formula of profession on perseverance are not to be understood in the sense of another vow."

The Holy See and authors have also defined the special vow of stability, taken in imitation of the Benedictine vow, as being contained in the obligation of perpetual profession.³³ The vow of stability of Benedictine Sisters is defined: "By the vow of stability the Sisters attach themselves to the *house* of their profession and unite themselves with the religious family there existing, and promise never to 'wrest their necks from under the yoke of the Rule.'" It is not impossible to find different and approved definitions of these special vows in the constitutions of pontifical institutes, for example, that of stability.

IX. TELEPHONE AND RADIO

In a recent approval of the constitutions of a congregation of sisters, the Holy See inserted the article: "The use of the telephone and

³¹Battandier, n. 186.

³²Normae of 1901, n. 102.

³³Bastien, n. 481, 2; Battandier, n. 187.

radio is to be regulated by the superior." In its reply to the quinquennial report of the same type of congregation, the Holy See stated: "Listening to the radio in private does not appear becoming; therefore it would be better to forbid it."

X. WORKS OF THE INSTITUTE

§ 1 *Teaching Sisters and Schools*

1. Juniorates. This section on the works of the institute contains the most practical matter of this article. Unless otherwise noted, the articles quoted in this section have been inserted by the Holy See in constitutions approved during the past two or three years. The articles on the juniorate are:

"After their profession the Mother General shall assemble the junior professed in houses of formation, where, under the direction of a competent Mistress, they shall attend Catholic schools, if such exist. They shall be supplied with all means necessary for the purpose and shall apply themselves diligently to the attainment of diplomas that will be recognized also civilly."

"During this time of formation it will be profitable to supplement the classes with lectures and instructions by learned Catholics, who shall emphasize the relation of teaching with Catholic faith and morals."

The question of juniorates was discussed at the meeting of the superioresses general in Rome. The value and necessity of juniorates were clearly seen, but their immediate initiation, program, extension, and duration were left to the individual institutes. The necessity of appointing a special Mistress of Junior Professed, distinct from the local superior, was stated more categorically. It is to be noted that the article quoted above is far more absolute than the unofficial reports of the Roman meeting.

I doubt that any experienced higher superior of congregations of brothers or sisters denies the necessity of juniorates for the proper spiritual formation and education of subjects. I personally believe that the necessity of juniorates has passed the point of discussion and opinion; it is now a matter of conviction and urgency. Congregations of brothers and sisters should immediately institute a juniorate. This means that the junior professed will not be applied to the external works of the institute until they have completed their undergraduate studies. Experience proves that there is only one way of attaining this supremely important object; the superior general must

rise to his or her strongest moment and command it. Let no one swell the low notes of those who chant mournfully that it cannot be done; what has been done can be done. If the argument is proposed that the junior professed should be tested in the external works and life of the institute before perpetual profession, the answer is easy. The institute can study the expediency of increasing, with proper permission, the prescribed period of temporary vows to five or six years. The juniorate for those destined to be nurses will require study and investigation for the attainment of a suitable program.

2. *Preparation for perpetual profession.* This number and the preceding apply equally to brothers and sisters destined for works other than teaching. At the Roman meeting of superioresses general the withdrawal of the junior professed from the ordinary life of the institute for one or several months of renovation of spirit and of deeper and more mature spiritual formation before perpetual profession appears to have been authoritatively favored. However, this can scarcely be held as necessary if the institute has an adequate juniorate. It will also be very close to the noviceship, since most institutes have only three years of temporary vows. While I do not deny the merit of this suggestion, it seems to me to be far more necessary for institutes of brothers and sisters to study the initiation of such a program several years after perpetual profession, when the religious has spent more years in the ordinary life and works of the institute and is in the age group of thirty to thirty-five. This is the critical age for religious. The vision and heart of spiritual youth have often suffered a slow death from worldliness, selfishness, the gradual exclusion of mortification, the abandonment of real prayer, and the destructive, disillusioning, and even embittering example of others. It is the age that needs spiritual revivification and rejuvenation. If this is not had, the soul can readily grow old with the body and crawl into eternity as enfeebled by mediocrity as the body is by age.

A longer period is desirable, but it would be sufficient to devote one full summer to such a renovation. This plan does not exclude the advisability of the renovation before perpetual profession, but the necessity, value, intensity, and duration of such a renovation would depend on the length of the noviceship, the existence of a juniorate, the number of years spent in the active life, and the adoption of the later renovation here recommended.

3. *Continuation of studies after the juniorate.*

"After they have received their diplomas, it is the duty of the

Sisters to advance their knowledge by unremitting study and reading of the books that are constantly being published."

The sense of this article admits no doubt, but its present observance is more than doubtful. It is safe to assert that the daily average time granted to sisters for preparation for class and advancement is about an hour. If this is sufficient for preparation for class and advancement, it seems equally safe to hold that only a genius may ambition the life of a sister.

The article is merely a dictate of common sense for institutes devoted to teaching. It will never be properly observed unless careful thought is given to such headings as the following: learning is not incompatible with true piety; a solid and inspiring education in the juniorate; the elimination of interminable vocal prayers in common; the realization that some spiritual duties may be made privately; the quick and painless death of the restless horarium that finds peace only in the clangor of the bell; peaceful acquiescence in the fact that study in one's room or cell is not forbidden by the natural or canon law; sufficient sleep, holidays, and vacations; a notable lessening of the time given to domestic work; the employment of more lay teachers and more secular help for domestic work; finally and especially, the elimination of the present totally unreasonable overwork. We can aptly add the admonition given by the Holy See in its reply to the quinquennial report of one institute. There are very few institutes of brothers and sisters that cannot profit by this admonition: "If possible, something should be done to correct the situation whereby the sisters, exhausted by excessive labor, are apparently exposed to many difficulties and dangers and consequently fail in carrying out the religious life."

An unofficial summary of the Roman meeting of superioresses general contains some very pertinent thoughts on this heading. Let us hope that the superiors subscribed to these thoughts as actualities to be attained and not as the dreams of a waning summer. These thoughts are:

"Maternal care must be taken of the health of the religious; the work of each must be orderly and moderate; each religious must have time for her exercises of piety."

"The schedules must always be reasonable and adapted to the various regions and apostolic ministries today confided to religious."

"In their individual houses, the Superiors General will provide for all the Religious the possibility and facility of a Christian life

(with the Sacraments, the Word of God, Spiritual Direction, etc.) and of Religious life with the possibility of carrying out the duties imposed on them by their consecration to God (days of Retreat, Spiritual Exercises, and spiritual practices common to the individual Institute)."

"It must be remembered that the apostolate is also a science and an art and that the Holy See insists on the elevation of the literary, technical and professional culture of the Religious, on the absolute necessity of degrees required for the exercise of the various professions; on the necessity of aspiring to a greater degree of proficiency, never thinking that one's culture is adequate for the present need."

4. Progress and annual meeting.

"The Congregation is to adopt the praiseworthy custom of an annual meeting of all the Sister teachers, under the presidency of the Mother General, for a discussion of methods of teaching and of the traditional pedagogy of the Congregation, in order that the schools of the Congregation may not only equal but surpass secular schools."

5. Subjects also to be studied. The following article will encourage those who are promoting courses of theology for brothers or sisters. Such a course should be partially completed in the juniorate.

"They are to study also dogmatic and moral theology, ecclesiastical history, sociology, liturgy, Gregorian chant, and similar matters. For all of these studies the Sisters are to be supplied with books for their individual and constant use."

6. Library. The community library, especially in small religious houses, can readily be neglected. If we had the pen and unction of Kempis, we would lament that the food of the modern monk is more abundant than his books. The library should be augmented constantly with books appertaining to the subjects taught in the school and also with newly published spiritual and cultural books. The article of the Holy See on the library is:

"Each house shall have a library containing Catholic books on the entire field of pedagogy."

7. Teaching of Christian doctrine.

"The Sisters shall not forget that they must be approved by the local Ordinary for the teaching of Christian doctrine."

"In explaining Christian doctrine, the Sisters shall proceed gradually and, as far as possible, they shall aim to instill into the minds of their pupils a thorough knowledge of the truths of faith rather than to have them commit to memory a series of formulas."

The following articles were inserted by the Holy See in the constitutions of a congregation especially dedicated to the teaching of Christian doctrine and approved finally by the Holy See in 1949.

"Since the sacred sciences are especially helpful to an understanding of Christian doctrine, the Sisters shall place great emphasis on the study of dogmatic, moral, and pastoral theology, ecclesiastical history, and similar subjects. A collection of books on Christian doctrine, especially of recent worthwhile publications, is to be accessible to the Sisters and others who devote themselves to the teaching of Christian doctrine."

"It will be very advantageous for the Sisters, with the proper authorization, to publish and distribute printed works on Christian doctrine."

8. Some norms of teaching.

"The Sisters shall take care that order and cleanliness are observed in the classroom."

"They should study the character and disposition of mind of all their pupils and are to unite a certain gentleness of treatment with strictness, when the latter is necessary."

"The inordinate inclinations of the children are to be corrected gradually, and they are to be aided in the acquisition of good habits by the stimulus of admonition, opportune advice, and by bringing to light the law of conscience, which, as is well known, appears from the earliest years."

"Offensive speech, blows, and intemperate anger are to be avoided in punishments. A moral sense of responsibility for their actions rather than servile fear is to be inculcated in the minds of the children."

"The Sisters are to refrain absolutely from partiality and preference in their relations with the children. The deportment and countenance of the Sisters should manifest an evenness of disposition and kindness united with something of reverence."

"Experience proves that the fostering of the interior life, which is developed by good actions, faith in God, and self-sacrifice, appears even in young children as the right and safe path along which life is to be guided."

"A love of modesty is to be developed in girls with regard to dress, deportment and their conduct with others."

§ 2 Sister Nurses and Hospitals

9. *Training and continued progress.* The problem of overwork is particularly acute in the case of brothers and sisters applied to hospitals. In some religious hospitals a weekly holiday is apparently unknown. The continuation of this practice is unthinkable. Every brother and sister nurse should have at least one day a week that is completely free from hospital duties, and it would contribute much to their health, quiet of mind, and spirituality to spend as often as possible a notable part of this weekly holiday away from the hospital environment. Overwork will not facilitate the continued study and progress demanded by the following article that is inserted in constitutions by the Holy See:

"The Sister nurse must strive to increase her knowledge after she has secured a diploma valid also according to civil law."

10. *Medical ethics.*

"A Sister is to refrain from administering medicines or assisting at operations that are forbidden by the Church. In cases of doubt she is to consult the Superior."

"Especially in extraordinary and important cases where there are at stake the preservation of a human life, reverence for the human person, and care for the conscience of the patient, even if it is a case of extreme pain and gives rise to such questions as euthanasia and others of similar nature, the Sister shall be careful to give no help to an action that is contrary to Catholic principles."

11. *Modesty.* The Holy See has been inserting the following article in constitutions for several years past:

"In certain cases where the care to be given is of a particularly delicate nature, the Sisters shall avail themselves, if possible, of the services of the secular personnel or of the members of the sick person's family; for extraordinary cases the Superior should designate Sisters of proven piety and mature age who are willing to perform such works of charity. It is the duty of the General Chapter or Council to enact measures in this regard, to which the Sisters must conform."

12. *Education as doctors.* The following article, proposed to the Holy See in the general revision of the constitutions of two congregations, was approved by the S. C. of Religious:

"The Sisters assigned to the hospitals must be thoroughly prepared for the efficient discharge of their duties. There should be some Sisters educated as doctors and qualified for the various departments

of the hospital."

Canon law does not forbid clerics or religious to study medicine or surgery. Canons 139, § 2, and 592 forbid clerics and religious of both sexes to devote themselves avowedly, habitually, and for profit to the *practice* of medicine or surgery. Religious institutes devoted to nursing have by their approbation as such permission to practice the medicine and slight surgery demanded of nurses. Local Ordinaries in missionary countries may permit their missionaries, priests and religious men or women, to practice medicine and surgery provided they are skilled in these arts, demand no payment, and observe modesty in treating the opposite sex. In other countries clerics, brothers, and sisters who wish to practice medicine or surgery must secure an indult from the Holy See. The article quoted above and approved by the Holy See implicitly grants to the two congregations a dispensation from the canonical prohibition of the practice of medicine and surgery for those qualified as doctors. Care is always to be taken to secure proper civil authorization for the practice of these arts.

[EDITORS' NOTE: Father Gallen's article will be concluded in November.]

Discipline

C. A. Herbst, S.J.

HT HE very first step towards wisdom is the desire for discipline, and how should a man care for discipline without loving it, or love it without heeding its laws, or heed its laws without winning immortality, or win immortality without drawing nearer to God" (Wis. 6:18, 19)? Who could explain more clearly or show more beautifully than the Holy Spirit Himself does the place of discipline in the life of one who really wants to love God?

"Order is heaven's first law" the proverb says. This conformity to law comes from discipline. Discipline in the passive sense is control gained by enforcing obedience or order. There is order even in heaven, where God is supreme and the angels are ministering spirits. Where there is disorder chaos soon appears and it is impossible to attain the end of any organized society, which is the common good. The modern "autonomous man" is a law unto himself, a tyrant, an outlaw. Were the order established by discipline removed, "the bounded waters would lift higher than the shores," as Shakespeare says, "and make a sop of all this solid globe." Then might is right, "and the rude son should strike his father dead." Unleashed from

discipline, power obtained by our modern Hitlers and Stalins whets the appetite for more power. "And appetite, an universal wolf, must make perforce an universal prey, and last eat up himself." (*Troilus and Cressida*, I, iii.)

Discipline corrects. This is its first function: a negative one, surely, but basic and important ever since the beginning when man short-circuited his powers through original sin and "to err is human" became a proverb. It is only too clear that in younger religious frequent correction is necessary. It helps to make away with the "old man," and who can put on the "new man" before putting off the old? The ways of the world (and they are gaining mightily with each decade) are not God's ways. In men of good will, which we presume aspirants to the religious life to be, correction should lead to prompt reform, or at least to a prompt attempt at reform. In those who have already spent some time in religion it should lead not only to prompt but to thorough and lasting reform. *Reform.* That is a distasteful word to the worldling but opens up a vast field white for the harvest for the ease-loving religious. And we need not look across the table and plan reform for him. As Father said: "If ever you want to start a reform, start on yourself." "Charity begins at home" is true even in this negative aspect. Reform is the correlative and result of correction, and discipline's first work is to correct.

Discipline molds. It forms a religious after the likeness of Christ. It shapes him. A character, a soul, is like clay in the hands of the potter. As defects are removed by correction the new man takes form under the interior influence of grace and the external influence of discipline. It is exhilarating to see the young religious grow. That an earnest and fervent religious does grow even those who live with him can see. Those, however, who had known him in the world and after a few years see him as a religious are the ones who are really amazed at the change. The religious life is a school of perfection. One expects a school to teach and mold and form and change and enlighten. Discipline educates a soul, "leads out" its powers, the mind and the will, and induces them to make the most of the wonderful gifts God has given to each one of His children.

Discipline strengthens. It gives one moral and spiritual power to act, live, and carry on enduringly and vigorously. This is conspicuous in the athletic world. Those who achieve fame in the field of sports do so because they have acquired physical strength, speed, and accuracy of sense and muscle through long and severe disciplinary

training. This extended and careful practice, their abstinence from food and luxuries and entertainment, is more rigorous than most religious have to submit to. "And they for a corruptible crown, but we for an incorruptible one."

Through discipline we store up resources of moral and spiritual strength which we may draw upon in times of trial and temptation. A well-trained soldier will come through many a difficult and dangerous battle where an undisciplined one will succumb, as we found out in World War II. Through discipline one acquires a great power of resistance. Discipline causes a soul to become effective and efficient in the direction of spiritual achievement, and to be forceful in its life and work. A strong soul is ardent and zealous, too, and enthusiastic for the things of God. Neither is a well-disciplined soul easily injured, subdued, or taken in. He is like a fortress, strong and firm. It is vigorous, healthy, and tough, like an oak. Discipline makes a soul sturdy and unyielding.

In the religious life we consider religious discipline in connection with obedience. From an analysis of the word itself, discipline means teaching, training. "Considered in the authority which governs, religious discipline is the sum total of the rules with their sanction. By the rules superiors teach the way which is to be followed; by penances in case of infraction they bring back those who have strayed and repair the scandal given. Considered in inferiors, discipline is also called regular observance, and is the faithful observance of the rules, in which observance all the members of the community unite in holy harmony. So important is religious discipline that it must be considered as morally necessary for the conservation of the order as a whole, for that of the religious life in a community, and for that of the spiritual life in each individual.

According to what has been said, it is easy to see that superiors are under grave obligation to maintain religious discipline in the community; and in this regard, "connivance on their part can easily become a considerable sin" (Cotel, *Catechism of the Vows*, 137-140.). In this connection we might note Canon 593: "Each and every religious, superiors as well as subjects, must not only keep faithfully and completely the vows they have taken, but also lead a life in conformity with the rules and constitutions of their own institute and thus strive after the perfection of their state."

The rule of each religious institute urges regular observance on all. Each institute must first and foremost, of course, observe the law

of the Church for religious. In Canons 594-612 we have mentioned especially the careful observance by all of the common life with regard to food, dress, and furniture; the careful performance of spiritual exercises; the wearing of the religious habit; the observance of enclosure; good relations with the bishop and clergy. Probably each institute will have a rule something like this: "Let us all constantly labor that no point of perfection, which by God's grace we can attain in the perfect observance of all the constitutions, and in the fulfilment of the particular spirit of our Institute, be omitted by us."

The regular observance of religious discipline must be carefully and zealously taught and fervently and diligently observed even from the novitiate. There the aspirant after a life of perfection must learn to observe the rules and constitutions, to pray orally and mentally, learn what pertains to the virtues and vows, school himself in the things that will root out vices, teach self-control, and help him to acquire virtue. The novice must learn how to conduct himself interiorly and exteriorly and practice it. He must devote himself especially to self-abnegation, perfect obedience, zeal for souls, purity of intention, familiarity with God in and outside of times of prayer. After profession the young religious, though more on his own than before, should carefully observe the rules; regularly, punctually, and integrally perform his spiritual exercises, study, work and other obligations for the love of God and good of souls. Worldliness, pouring oneself out on external things, natural motives, eagerness to see external results, a yen for recognition, much ado about nothing, and that haste which is the curse of the American way of life are the grave dangers to young religious nowadays.

In our twentieth-century atmosphere the novitiate fervor soon cools and constant vigilance on the part of the individual and superiors is necessary to preserve religious discipline and regular observance. And perhaps the greatest danger of all is the over-burdening of religious because of understaffed houses. Older religious, too, of course, are not only obliged to observe the rules and obligations of regular observance like the younger members, but in a sense have even a graver obligation, since by reason of their age, talent, and office their example wields such a powerful influence in the community. Lehmkuhl says: "In view of the scandal given and relaxation of religious discipline, an old religious certainly commits a mortal sin more easily than a young one, because his bad example is more pernicious."

Questions and Answers

—25—

Our constitutions require a novitiate of two years but state that the second year is not required for the validity of subsequent profession. They also state that during the first year of novitiate the novices are not to be employed in external works of the institute nor in special study of literature, arts or sciences. In view of this, was profession valid in the following two cases?

1) Religious A made profession twenty-one months after receiving the habit. During those months of novitiate, the novice was employed all the time in school or in studying.

2) Religious B finished a complete, uninterrupted canonical year of novitiate; but the second year of novitiate was terminated by profession three months before its completion as required by our constitutions.

CASE 1. For the validity of subsequent profession a full, uninterrupted canonical year of novitiate is required. Your constitutions require a further second year of novitiate but they state that this second year is not demanded for the validity of subsequent profession. According to a reply of the Code Commission of February 12, 1935, in institutes which have more than one year of novitiate, the first year is to be the canonical year; an apostolic indult would be necessary to transfer the canonical year to the second year of novitiate. The canonical year must be made in the novitiate house for validity. If a novice were absent from the novitiate house during the canonical year for a period of more than thirty days, whether continuous or interrupted, for any reason whatsoever, even with permission of superiors, the canonical year would have to be started over again from the date of return after the last absence which put the total number of days of absence beyond thirty. If such days of absence numbered more than fifteen but not more than thirty, it is necessary and sufficient that the number of days so passed in absence be supplied. If the entire period passed in absence did not exceed fifteen days, superiors may prescribe that this period be supplied, but that is not required for the validity of the novitiate. (Canons 555 and 556.)

It is a solidly probable opinion which may be followed in practice that days of absence may be counted from midnight to midnight, according to canon 32, § 1. Parts of days are not counted.

It might be well to recall that the above absences refer to absences

from the novitiate *house*, not merely from the precincts of the novitiate proper. For example, a school or infirmary might be within the bounds of the religious house (the novitiate *house*) but outside the part of the house reserved to the novices (the novitiate proper or the novitiate *precincts*). (See also REVIEW FOR RELIGIOUS, VI [1947], 371-372.)

Since the constitutions state that the second year of novitiate is not required for validity, as far as the length of time goes in Case 1, the novitiate was valid, provided absence between fifteen and thirty days (if it existed) was supplied. If total absence exceeded thirty days, the novitiate had to be started over.

It is also stated in our first case that the novice was employed all during the time of the novitiate in school or in studying. It may likely be presumed that the novice received some training in the religious life, followed some novitiate practices, and the like. Such preoccupation with school or study work, however, is not in keeping with the purpose of the canonical year of novitiate as expressed in canon 565, § 1, which is "the forming of the mind of the novice by means of the study of the rule and constitutions, by pious meditations and assiduous prayer, by instruction on those matters which pertain to the vows and the virtues, by suitable exercises in rooting out the germs of vice, in regulating the motions of the soul, in acquiring virtues." Then paragraph three of canon 565 forbids employing novices during the canonical year in external works of the institute or in properly-so-called study of letters, the sciences or the arts (as is repeated in your constitutions). The Instruction on the second year of novitiate, issued by the Sacred Congregation for Religious on November 3, 1921, "orders that also during the second year of novitiate the discipline of the spiritual life be especially taken care of in preference to all other duties whatsoever." In regard to this point of being engaged in classroom or study work, therefore, it would seem that what happened in our first case was very illicit but that it did not make the subsequent profession invalid.

The answer to a somewhat similar question submitted to this REVIEW a number of years ago was in part as follows: "It is difficult to understand how a superior can, in conscience, allow a novice to be employed in the classroom or hospital during the canonical year. . . . Only the command of an ecclesiastical superior can excuse superiors from grave sin in this matter. . . . As to the validity of the profession made after a canonical year during which the novice has been

employed in teaching, since the bare letter of the law in regard to [residence during] the canonical year has been fulfilled by having the novice return to the novitiate each day, the vows would be valid." (I [1942], 355-356.)

CASE 2. As it is stated that the religious finished a complete, uninterrupted canonical year of novitiate, the above rules on absences, which apply only to the canonical year, are not pertinent. At first glance a possible doubt about the validity of the profession might arise from the fact that profession was made three months before the completion of the two years of novitiate which the constitutions require. Since, however, the constitutions state that the second year of novitiate is not required for the validity of profession, the profession was valid on that score.

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Has the superior of the house or the master of novices the principal authority in assigning work to the clerical or lay-brother novices? Who has the authority to remove them from one and assign them to another occupation?

These two questions can be answered together. The point concerns canon 561. According to this canon the master of novices alone has the right and the duty of caring for the formation of the novices. The master of novices alone is charged with the direction of the novices to such an extent that no one under any pretext may interfere; the canon makes an exception for whatever superiors the constitutions allow to interfere and for official visitors. In matters pertaining to the discipline of the entire house both the novices and the master of novices are subject to the local superior. Hence the Code makes a distinction between the formation of the novices and the discipline of the entire house.

The general discipline of the house includes the exercises which are carried on outside the precincts of the novitiate, especially if they are performed simultaneously by novices and other members of the community. Authors also say that the manual labors which the novices are to perform in the house are under the control of the local superior, but the local superior is not to use the novices (clerical or lay-brother) for such various labors or jobs without the consent of the master of novices. (Often the novitiate for one class differs from that for the other.) As a consequence, at least indirectly the master of novices ultimately would have the principal authority in these

matters since his consent is to be obtained. That is the general answer, barring other provision by particular constitutions. Constitutions differ on this point; therefore, much must be left to the constitutions and the particular customs of each religious institute. If it is difficult to decide in a certain case whether something pertains primarily to the formation of the novices or to the general discipline of the house, the matter could be settled amicably either by custom or by mutual agreement.

—27—

May novices be assigned sleeping quarters in a building separate from that in which the novitiate proper is situated but on the same property? What if the second building were joined to that containing the novitiate proper by means of a corridor?

In treating of days of absence from the novitiate which would affect the validity of the novitiate, canon 556, § 2, speaks of absence from the "bounds of the house" (*domus septa*); paragraph three of that same canon speaks of absence from the "bounds of the novitiate" (*septa novitiatus*). Opinions may differ as to the meaning of the last phrase, *septa novitiatus*, because of the context of canon 556. However, in commenting upon the second paragraph of canon 556, authors make a clear-cut distinction between the "bounds of the house" and the "bounds of the novitiate." The bounds or precincts of the novitiate refer to that part of the building(s) set aside to house the novitiate proper. The bounds of the house refer to the building(s) housing the entire community; or, as one commentator puts it, the whole territory surrounded by the inclosure (*totum territorium quod a septis circumdatur*). Absence which could affect the validity of the novitiate refers to absence from the bounds of the house, not merely from the precincts of the novitiate proper. Consequently, assigning novices sleeping quarters outside the novitiate precincts but still within the bounds of the house would not affect the validity of the novitiate. But for validity these quarters would have to be somewhere within the bounds of the house; otherwise days of absence would have to be counted.

In answering our first question, we have restricted ourselves to a consideration of the point of validity involved in thus assigning sleeping quarters. Aside from validity, we believe superiors would need a special reason for acting in that way. For example, (and as a reply to the second question), if a second building is joined by

QUESTIONS AND ANSWERS

means of a corridor to the *novitiate precincts*, superiors could take steps to have that second building declared a part of the novitiate precincts, since this would not involve much inconvenience. But for the validity of the novitiate, as long as the novices remain within the bounds of the house, as explained above, the validity is not affected, whether a corridor connects the buildings or not.

—28—

According to canon law the dowry must be returned to a Sister who leaves, regardless of why she leaves. If the parents provided the dowry, must it be returned to a religious who has become a fugitive?

Canon 551, § 1, states that, in regard to religious institutes of women, whenever a religious who had either solemn or simple vows leaves the institute for any reason whatsoever, her dowry is to be returned to her intact but without the interest already derived from it.

According to canon 644, § 3, a fugitive is a religious who deserts the religious house without permission from superiors but with the intention of returning to the institute. The next canon clarifies the point that fugitives remain bound by their vows and rules and have an obligation of returning to the institute without delay. Superiors, on the other hand, have the duty of seeking out the fugitive and of taking him back if he returns truly repentant.

Applying the above to our case, we see that the fugitive remains a religious and must be sought out by superiors and, if possible, brought back. If this does not succeed, the institute might be allowed to initiate dismissal proceedings, or the fugitive might obtain a decree of secularization. If the fugitive had only temporary vows, the time of the vows might expire meantime. Whenever a religious leaves a religious institute for any reason whatsoever (for example, by dismissal, by secularization, or at the end of temporary vows), her dowry is to be returned to her. That applies even if her parents originally *gave the girl* the money for her dowry. "The Sister who leaves and receives the dowry will have the responsibility of deciding whether she is obliged to return the dowry to her parents" (REVIEW FOR RELIGIOUS, II [1943], 214).

News and Views

Psychological Testing

When we last published an article on the psychological testing of candidates, a religious superior wrote an indignant letter cancelling his subscription and asserting that such testing interferes with the work of the Holy Ghost. That this is a misconception should be evident to all who read Father Bier's article in the present number and a second article to be published in January. Whatever may be said for or against the value of psychological tests—and we do not claim to have all the answers—it seems clear enough that their use is no more an attempt to "naturalize" religious vocation than is the use of previous medical examinations.

Educating Sisters

We have just received a very valuable brochure entitled *Directory of Catholic Women's Colleges with Facilities for the Education of Sisters*. This brochure gives tabulated information on colleges and motherhouses accredited to offer degree programs, detailing the particular courses provided, the number of Sisters who could be cared for, and the conditions, financial and otherwise, under which they would be received. The information was gathered by the Committee on the Survey Section on Teacher Education of the N.C.E.A. The reason for gathering the information was the fact that many of the smaller religious congregations of women do not have facilities for educating their own members and find the standard costs of "sending Sisters away" prohibitive. These congregations can obtain help from the larger congregations; and this *Directory* will show at a glance where and how the help can be obtained. For further information, or for copies of the *Directory*, please address: Sister Mary Gerard, O.S.F., Chairman, *Directory Project*, Alverno College, 3401 South 39th Street, Milwaukee 15, Wisconsin.

Poor Clares

The Poor Clares of New Orleans have prepared a file of at least one hundred 2-inch slides in black and white for use in a still projector. The photos were taken within the cloister, and every part of the monastery is included. Also prepared is a brief description of every picture. The nuns will send this file to any desiring to show

the slides to interested groups, particularly young ladies among whom there might be the possibility of a contemplative vocation. They will also send *gratis* literature for distribution, a set of seven large posters, and 6-inch dolls dressed as Poor Clares. The remaining of the small slide file is the only expense they would expect the user to assume. Those interested in this vocational project should write to: Monastery of Saint Clare, 720 Henry Clay Avenue, New Orleans 18, Louisiana.

New Indulgence

For the purpose of increasing devotion to the Blessed Virgin Mary ever more and more, Our Holy Father, Pope Pius XII, in an audience given to the Cardinal Major Penitentiary on March 30, 1953, granted *in perpetuum* an indulgence of fifty days, to be gained once a day, to those who, keeping on their person a duly blessed rosary of Our Lady, have kissed it devoutly and at the same time have recited with a pious mind the words of the Angelic Salutation: "Hail Mary, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus." (*Acta Apostolicae Sedis*, XXXXV [1953], 311.)

Valuable Booklets

The Grail Press, St. Meinrad, Indiana, has sent us two booklets of immense value for clerics. Both of them are re-editions. One is *Rome and the Study of Scripture*, which contains a collection of papal enactments on the study of Holy Scripture, together with decisions of the Biblical Commission. The price is one dollar. The other booklet is *The Popes and the Priesthood*, which contains English translations of important statements of the Holy See on the priesthood. The price of this booklet is only fifty cents.

Rural Parish Workers

In our last number (see p. 242) we promised a more complete account of the Rural Parish Workers of Christ the King. This apostolate was begun by Miss Alice Widmer, a graduate of Webster College, Webster Groves, Missouri, and Miss LaDonna Hermann, a graduate of Maryville College of the Sacred Heart, St. Louis. In the summer of 1941 they decided to devote their lives to lay action for the salvation of souls and the extension of Christ's Kingdom by the practice of the spiritual and corporal works of mercy. That fall they heard Monsignor (later Bishop) Leo J. Steck speak of the lack

of priests in rural areas, and they asked him whether they might help in one of these areas. With his assistance and that of Father William J. Pezold, they began work in the latter's parish of Cottleville, St. Charles County, Missouri. During that same summer they learned to use the short breviary. The remainder of their story is told by themselves, as follows:

"Activities in St. Charles County, where we lived in two twelve-by-twelve-foot rooms in a portable school building on the church grounds, included home visiting, care of the sick, helping the poor, vacation schools, Sunday school for non-Catholic and pre-school Catholic children, craft classes for children and adults, discussion clubs in the homes, work with teen-agers, instructions of converts, distribution of Catholic literature and sacramentals, religious and social welfare work.

"Originally we had no thought of a continuing organization. As we saw the needs and what could be done we went to see Cardinal John J. Glennon of beloved memory, who had been a benefactor from the first. He encouraged us in our plans to develop a permanent organization and gave permission to solicit funds for a permanent home not to be located on parish grounds. Shortly thereafter he died.

"Seventeen months later we discussed our future with Archbishop Joseph E. Ritter. Three months afterwards he asked us to work among the miners and farmers of the tuff area in Washington County, the most exploited region in the St. Louis archdiocese. Through his generous assistance and that of Auxiliary Bishop Charles H. Helmsing and Rev. Edward A. Bruemmer of Old Mines, we moved in September, 1949, to Fertile in the Old Mines parish of St. Joachim. We entered into parish activity by beginning the instruction of ninety-one public-school children and visitation in their homes and began extensive remodeling of an old brick residence eight miles from church.

"The Rural Parish Worker program is adjusted to the needs of the area and is always pointed to the development of Christian homes and the strengthening of parish life. In Washington County the following activities take precedence: religious and social welfare work; distribution of food and clothing; transportation to church, hospitals, and clinics; Sunday instruction classes; preparation of converts; home visiting and instruction; interpretation of rights and

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duties as citizens; assistance in obtaining State and Federal benefits, doctors' care, hospitalization.

"Some assistance is given to a few in adjoining parishes. However, since our home parish of St. Joachim is one hundred and fifty square miles in size with poor and sometimes no roads, it occupies most of our time. Attendance at civic meetings and participation in civic affairs are also on the agenda, as are outside works, such as landscaping, building of small buildings, care of goats, and gardening when we can get to it.

"Yearly summer sessions and a year-of-service program are offered to young women thinking of the lay apostolate as a way of life or who wish to give at least part of their lives in concentrated work for the restoration of Christ in society.

"Last fall Rev. Bede Scholz, O.S.B., of Pius X Monastery in Labadie, Mo., was appointed by the Most Rev. Archbishop as our spiritual director. Father Bede, then at Conception Abbey, Conception, Mo., had helped form us in the early days. (We would go for a week of spiritual refreshment to Conception.) Father Bede, Rt. Rev. Monsignor Martin B. Hellriegel, and Rev. Charles P. Schmitt were our spiritual advisers for several years when we lived in St. Charles County.

"At the beginning we had literally nothing except a few dollars we had saved when working, a typewriter, phonograph and records bought for the work, our clothes and personal little belongings. Yet we have never been in want and God has sent everything as it was needed for our neighbors and for us. Today many are assisting by prayer, donations of money and materials. The bills are always with us but we know that Almighty God is also, and we have no fears for the future. We know He will do with us as He wishes and that is all we want. It is with humble hearts that we look back over twelve years of labor in His vineyard and it is with confidence that we invite others—young women from all over the United States—to come to Fertile, to the Center of the Rural Parish Workers of Christ the King, and lend their talents and their labors in this rural apostolate of service based on the spiritual and corporal works of mercy for the glory of God and the development of Christian homes; to come to Fertile and help in the world-wide work of the Church today—the restoration of Christ to society."

The address of the Rural Parish Workers of Christ the King is: Route 1, Box 194, Cadet, Missouri.

Practice of the Holy See, II

Joseph F. Gallen, S.J.

[The first part of this article was published in the September REVIEW, pp. 252-72.]

XI. INDULTS OF SECULARIZATION

New practice of the Holy See. Secularization is the voluntary departure from religion, authorized by an indult of competent ecclesiastical authority, in virtue of which the subject is separated completely and perpetually from membership in the institute and is freed absolutely from all obligations contracted by religious profession. Since secularization dispenses from all religious vows, even if solemn, it is commonly also called a dispensation from the vows of religion. The Holy See alone may grant secularization in pontifical institutes; in diocesan congregations the Ordinary of the place where the religious is staying is also competent.³⁴

Indults of secularization granted by the Holy See for those who are not priests now contain the following sentence: "This decree ceases to have any validity if not accepted by the petitioner within ten days after being informed of the executorial decree."³⁵ It has long been a clear principle of canon law that an indult of secularization, even though freely petitioned, may be refused and has no effect until accepted by the religious in question.³⁶

If within the ten days: (a) the indult is expressly accepted, it becomes effective immediately;³⁷ (b) the indult is neither accepted nor refused, it ceases to have any validity at the end of this period; (c) the indult is definitively refused, all validity of the indult certainly ceases at the end of ten days and at least more probably immediately upon the definitive refusal.³⁸ In practice a new indult is to be petitioned if the religious repents of his refusal and wishes again

³⁴Can. 638: Bouscaren, II, 173.

³⁵"Post decem dies a recepta communicatione Decreti executorialis ex parte Oratoris (ricis), prasens Decretum, si non fuerit acceptatum, nullius roboris esto." Cf. Gutiérrez, *CpR*, XXIV (1953), 186-197.

³⁶Bouscaren, I, 326.

³⁷Cf. Creusen, n. 332; Jombart, *RCR*, II (1926), 151; Piontek, 262 ff.; Vermeersch, *Periodica*, XI (1923), 151.

³⁸Cf. Gutiérrez, *CpR*, XXIV (1953), 194-195; Goyeneche, *CpR*, XVIII (1937), 239-240; Mazzarelli, p. 172; and Jombart, *RCR*, II (1926), 150-151, who appears to hold the contrary.

to leave during the ten-day period.

The practice of the Holy See is not to grant the indult directly to the religious but to give to an intermediary person, for example, the local Ordinary, the faculty of granting the indult of secularization to the religious. The actual granting of the indult by this intermediary person is called the executorial decree. The ten days begin to run from the time the religious is officially notified of the granting of this executorial decree, not from the date of notification of the decree of the Holy See. The day of notification is not computed. If the notification is given on August 1, the ten days expire at midnight of August 11-12. This time does not run for any period in which the religious was ignorant of or unable to exercise his right of acceptance and refusal.

XII. GENERAL CHAPTER

1. Constitutions recently approved by the Holy See. One congregation of sisters had difficulty in persuading the S. C. of Religious to approve in a general revision of its constitutions the designation of the Secretary and Bursar General by appointment rather than by election. Appointment was approved about the same time in another general revision without any difficulty and had been permitted in some constitutions approved by the Holy See in the past. The number in the grouping of the smaller houses for the election of delegates is now rather constantly stated to be at least twelve and not more than twenty-three professed. The S. C. of Religious is consistently including in constitutions an article stating that the duties of the presiding local Ordinary or his delegate terminate at the proclamation of the election of the mother general.³⁹ Some recent constitutions contain the prescription of the Normae of 1901: "If the Ordinary is accompanied by one or more priests, these may in no way take part in the election."⁴⁰ The present practice of the Holy See permits not only the secretary general but also the bursar general to be elected a general councillor but neither may be elected as the first councillor. The same practice now rather consistently gives the general chapter the right of declaring matters to be of greater importance and subject to the deliberative vote of the general council. Some recent constitutions also give to the general chapter and council the right to deter-

³⁹Cf. REVIEW FOR RELIGIOUS, XI (1952), 16-18.

⁴⁰Normae of 1901, n. 224. Cf. REVIEW FOR RELIGIOUS, *ibid.*, 17-18.

mine matters as subject to the deliberative vote of the local council.

The S. Congregation corrected one set of constitutions to read: ". . . the newly elected Mother General shall appoint *one or several committees*. . . to examine and arrange the proposals to the General Chapter and to furnish a report concerning them." Even if not so stated in the constitutions, several committees may be appointed because of the amount of work or for greater efficiency and lack of time, since several committees are not forbidden by the constitutions.

2. Indults. One congregation of sisters secured an indult from the Holy See permitting the anticipation of its next general chapter by six months. The principal reason given in the petition was the expense and extensive travel that would be required for the capitulars to return to the motherhouse two months after all had been present there for the annual retreat.

Another congregation of sisters requested a change in its constitutions by which the novice mistress would be a member of the general chapter in virtue of her office. The S. C. of Religious replied: "It is not expedient." Canonical authors had stated that such a provision was not in accord with the practice of the S. Congregation,⁴¹ but a similar article had been approved in a very small number of constitutions in the past.

A congregation of sisters was to hold in the United States an extraordinary general chapter, which the delegates of the provinces beyond the "iron curtain" would not be able to attend. The S. C. of Religious gave to a local Ordinary the faculty of permitting their votes to be sent by letter or for these provinces to choose delegates here who would cast their votes.

3. Roman meeting. The subjects touched upon at this meeting of superioresses general appear to have been the following: (a) The Holy See is opposed to the immediate re-election, or rather postulation, of a mother general beyond the limits prescribed in the constitutions. Similarly the Holy See only for serious reasons grants a dispensation permitting a local superior to be given a third successive three-year term in the same house. (b) Two excesses are verified in elections, an indifference that results in ignorance of the eligible and suitable and electioneering. (c) Young religious should not be excluded from higher offices if they have the necessary natural and spiritual qualifications.

⁴¹Bastien, n. 246, 2; Battandier, n. 352.

These subjects present nothing new,⁴² but the light thrown on the abuse of electioneering is very opportune. Electioneering is the deliberate seeking of votes, directly or indirectly, to elect a particular person, or one person rather than another, or to exclude anyone from being elected. The simple seeking of information concerning the abilities or defects of those eligible and the communication of such information to others, without any attempt at persuasion, is not forbidden, and is very frequently necessary and laudable.

It is remarkable how often the matter of elections can blind the moral sense of even very good religious. This reason alone has persuaded the present writer to hold rigidly to the conviction that in any general revision of the constitutions elections should be restricted to those absolutely necessary. Only the offices of the superior general and of his or her councillors demand election. Every religious should have the permanent resolution of never uttering a word about future elections in his institute until after he has meditated daily for at least a week on the will of God.

XIII. MONASTERIES OF NUNS

1. Federations and Confederations. The only federation or confederation affecting American monasteries of nuns that has been made public is that of the Visitandines. The pontifical constitution *Sponsa Christi* and the accompanying Instruction should be carefully studied by all nuns. Unwise and exaggerated changes are to be avoided in any state of life, but no religious institute can reasonably exclude progress and prudent adaptation to the times. Federations and confederations are highly recommended by Pius XII in *Sponsa Christi*.

2. Restoration of solemn vows. In 1951-52 eighteen monasteries of nuns in the United States secured permission from the Holy See for the taking of solemn vows.⁴³ The restoration of solemn vows is at least strongly urged on all monasteries of nuns in *Sponsa Christi*. If serious reasons exist against this restoration in any monastery, such reasons are to be submitted to the S. C. of Religious for examination.⁴⁴

The form of the decree granting solemn vows is uniform. The provisions are: (a) Papal cloister must be observed as described in

⁴²Cf. REVIEW FOR RELIGIOUS, X (1951), 187-200.

⁴³Gutiérrez, *CpR*, XXXIV (1953), 102-115. Cf. the list of monasteries of solemn vows in the United States, as of January, 1950, in REVIEW FOR RELIGIOUS, IX (1950), 58, note 2.

⁴⁴Larraona, quoted by Gutiérrez, *ibid.*, 107.

canon law, *Sponsa Christi* and the accompanying Instruction (*Inter praeclera*), and also the Instruction of the S. C. of Religious of February 6, 1924.⁴⁵ (b) Nuns at present in simple perpetual vows and those who have completed the prescribed time of temporary vows make solemn profession. The local Ordinary or his delegate receives the profession of the superioress, who then receives all the other professions. (c) Any nun in simple perpetual vows who does not wish to make the solemn profession may remain in simple vows but she is obliged by all the prescriptions of papal cloister.⁴⁶ (d) Future perpetual professions will be solemn except, of course, those of the exterior sisters, who may be admitted only to simple perpetual profession at the expiration of the prescribed period of temporary vows.

3. Dowry. Modifications in the general constitutions were granted to several monasteries of one order of nuns in the United States by the S. C. of Religious in 1950. A canonically interesting article of these modifications is: "No dowry is required for the admission of postulants."

4. Indults concerning papal cloister. A monastery of nuns in the United States obtained the following permissions from the S. C. of Religious: (a) for five years—to admit into the enclosure at the funerals of nuns the clergy, acolytes, and pall bearers required to carry the body to the crypt; (b) for three years—to allow those taking out naturalization papers to go out to government offices as often as necessary; (c) for three years—to allow a nun to leave the enclosure as companion for a nun obliged to go out for hospital treatment. In the case of another monastery, the local Ordinary was given the faculty for twenty cases of permitting a nun to leave the enclosure with a companion for the reason of ill health. The rescript contained the clause that any unbecoming circumstance was to be avoided.

5. Concession of Masses. A proper *ordo* or calendar, and thus distinct from the diocesan *ordo*, is had by all orders of regulars, and this is to be observed also by the nuns and sisters of these orders. A proper *ordo* is also had in religious congregations and societies living in common without public vows, whether of men or women, that have been approved by the Holy See, are constituted under one general superior, and are obliged to the divine office, even if only by

⁴⁵Bouscaren, I, 314-320.

⁴⁶Escudero, *CpR*, XXXIII (1952), 35, nota 39.

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reason of major orders.⁴⁷

Nuns that constitute a second order, such as the Carmelites, will follow the proper ordo of the first order of men. Obviously, therefore, they may not celebrate in the divine office and Mass feasts granted to dioceses or to other institutes. For this reason at least one monastery of nuns in the United States secured from the Holy See an indult permitting the celebration of the feasts of the North American Martyrs on September 26 and that of St. Frances Xavier Cabrini on December 22.⁴⁸

⁴⁷SCR, 4312, ad 1-2; 4403, ad 1.

⁴⁸The authors, documents, and abbreviations not clear from their mere citation are: *Acta Apostolicae Sedis* (AAS); Bastien, *Directoire Canonique*; Battandier, *Guide Canonique*; Bouscaren, *Canon Law Digest*; Cervia, *De Professione Religiosa*; *Commentarium Pro Religiosis* (CpR); Creusen, *Religious Men and Women in the Code*; *Decreta Authentica Congregationis Sacrorum Rituum* (SCR); Muzzarelli, *De Congregationibus Iuris Diocesani*; Piontek, *De Indulso Exlastrationis necnon Saecularizationis*; *Revue des Communautés Religieuses* (RCR); Schaefer, *De Religiosis*.

BOOK NOTICE

AUX SOURCES DE LA TRADITION DU CARMEL, by Jean le Solitaire, is a work that will be of special interest and value, not only to Carmelites, but also to all who are concerned with understanding well the essentials and the accidentals of the contemplative life and with the problem of adapting it fittingly to the changes that mark modern culture and the present situation of the Church. The book is not primarily historical; rather it is conceived from the spiritual point of view, and would like to contribute to the best possible revitalization and perfection of the contemplative life in the concrete existential conditions of today and tomorrow. (Paris: Beauchesne et ses Fils, 1953. Pp. 274.)

LETTER ON OBEDIENCE

Father William J. Young, S.J., has made a new and very readable translation of St. Ignatius' *Letter on Obedience*. This translation is published in pamphlet form by the America Press. Single copies are twenty cents; special discounts are allowed on quantity orders. Write to: The America Press, 70 East 45th St., New York 17, N.Y.

Psychological Testing of Candidates and the Theology of Vocation

William C. Bier, S.J.

[EDITORS' NOTE: This article is an adaptation of a paper presented at the Fordham Institute on Religious and Sacerdotal Vocations, July, 1953. Father Bier's interest in the use of psychological tests as helps in evaluating the suitability of candidates for the priesthood and religious life goes back to graduate work in psychology at The Catholic University under Father Thomas Verner Moore, who encouraged him to plan a doctoral research on some preliminary phases of this problem. After the completion of his doctoral work in 1948 Father Bier went to Fordham and has been teaching in the psychology department of the graduate school since that time. He developed a program of psychological tests for candidates in the New York Province of the Society of Jesus, which has been in operation for five years. This work is now spreading to other Provinces of the Society and to other religious groups. He thinks that the greatest need at the present time is the development of specific norms on these tests, not only for religious as distinct from lay persons, but probably also for different religious groups. The development of such norms is of necessity a cooperative undertaking, and Father Bier has been serving as a clearing house for gathering the needed information from the various groups working in conjunction with him. At the present time this work is still in its initial stages, and it will have to be in operation some time longer before publishable results are available.]

THE present article is the first in a series of two dealing with the use of psychological tests in the selection of candidates for the priesthood and for the religious life. This matter receives clarification by distinguishing and giving separate treatment to the two questions involved. The first concerns the role of psychological tests in the selection of candidates and raises the question of the relationship between testing of this kind and the theology of vocation. It is evident that this first question is largely theoretical, but testing must first be justified on these grounds before it is feasible to discuss the second question, namely, the practical requirements of such a testing program. The current article, therefore, will consider the theoretical basis for the psychological testing of candidates, and a second article will take up the problems involved in the development of such a program in practice.

Religious Vocation

Although in full accord, on theological and psychological grounds, with the modern tendency to extend the term vocation to embrace all states of Christian life, the current consideration is nevertheless restricted to vocations to the religious life and to the priest-

hood. More specifically still, the explicit treatment is confined mostly to the religious life, leaving the priesthood as matter for reasonably evident inference.

A vocation, as the nominal definition of the word implies, expresses the action of summoning someone to move toward a definite goal; in a word, it is a call. In the case of a divine vocation, it is God who calls the person, and in the matter of religious vocation, it is a call to the voluntary practice of the evangelical counsels in an institute approved by the Church. The question that arises in the case of every vocation is: how can we know in a given case that God calls? How can it be determined that the vocation is real and not illusory, genuine and not deceptive? This is the question which must be answered by the candidate himself, by his director, and by the superior who accepts him.

In his recent book, *The Theology of Religious Vocation*, Father Edward Farrell, O.P.¹ indicates that St. Thomas Aquinas distinguished between *internal* vocation, or desire on the part of the candidate for the religious life, and *external* vocation, or acceptance by a legitimate superior. It will be helpful for our present purpose to consider vocation under both of these aspects, and in so doing we shall attempt to place the psychological testing of candidates in its proper perspective and to indicate what is its legitimate function with respect to the discernment of vocation.

Internal Vocation

By internal vocation St. Thomas means the intention on the part of the candidate to embrace the religious life. This intention is formed by a man under the influence of the Holy Spirit. Such an intention is the result of grace, or rather a series of graces consisting of interior and exterior helps, in virtue of which the individual is led to take the resolution to enter religious life.

This resolution to enter religion may result from an extraordinary illumination of the mind and incitement of the will toward the religious state. Some of the saints have been favored with such an unmistakable divine call, but Pope Pius X in his decision on the book of Canon Lahiton on *Sacerdotal Vocation* made it clear that no such special attraction is necessary for a priestly or religious vocation. Generally, the intention to enter religion is formed under the influence of what theologians would refer to as ordinary grace, i.e., a grace which

¹St. Louis: Herder, 1951.

works through the reasoning processes. Theologians generally would take this to mean that the decision is the result of deliberation whereby the individual perceives, in the light of the Gospel and from other considerations that, everything being taken into account, the way of the counsels is preferable for him. Consequently he experiences a corresponding rational inclination of the will toward such a life.

It is worth noting, however, that the proposal to enter religion must be sufficiently firm considering the difficulties involved in this state of life. It is only a firm resolution which, in the opinion of theologians, is the subjective manifestation of vocation. On philosophical grounds it may be shown that a state of mind can be logically firm only when reasonable doubt is excluded. We may say, therefore, that what God's grace does in the case of vocation is to make it possible for the individual to see with a clarity which excludes the reasonable fear of error that the way of the counsels is the preferable way of life for him. It would seem, therefore, that the applicant, whose state of mind prior to entrance is uncertain, who is not sure whether he has a vocation or not, but who applies "in order to give the life a try," does not have a vocation, since he lacks this firm proposal which is the subjective sign of vocation. It is possible that such an applicant would become certain of his vocation during postulancy or noviceship, but it seems more prudent, when such a doubt is known, to postpone his acceptance until it is solved, and meantime to encourage him to pray and consider the matter more maturely.

It is evident that such a firm decision to enter the religious state is the result of grace. "You have not chosen me, but I have chosen you" (Jo. 15:16). This is the essence of religious vocation, and it is clearly its supernatural aspect. Directly, therefore, psychology, which can touch only the natural, has nothing to do with this aspect of vocation. Yet, indirectly, even here, it may have something to contribute.

Canon 538 indicates that the candidate for the religious life must be inspired by a "right intention." This requirement expresses in another way what has already been discussed. If the intention to enter religion has been formed under the influence of grace, it will be a right intention. Therefore, no purely natural motive will suffice, such as disappointment or disillusionment with the world, or personal happiness, or security, or the desire to escape an unhappy home situation. On the other hand, theologians allow that *any* super-

natural motive will suffice, for instance, the desire to save one's soul, or to work for the salvation of others, or to serve God more perfectly, or to render salvation more secure.

It is at this point, it would seem, that psychology can enter to make a contribution. Human motivation, we know now, is a much more complex affair than was previously suspected. Our motives are seldom simple, and seldom single. Conscious motives can sometimes serve as a cloak for hidden and undetected tendencies. In the case of the motives inducing a person to apply for admission to the religious life, it will seldom happen that they are purely supernatural. Natural motives invariably enter as well. What seems to be important, however, is that the *dominant* motives should be supernatural. Granted that in the concrete the total motive force will be partly natural and partly supernatural, the more dominant the role of supernatural motives, the more assurance there would be that the call was truly from God.

Let us illustrate the point made here by an example. Suppose a spiritual director, on inquiring why a girl wants to consecrate her virginity to God, were to discover that it is because she finds things of the flesh repugnant. Marriage would be abhorrent to her, and if the attraction to the religious life were in fact no more than an adjustment to such a psychic inhibition, it would scarcely be genuine. Probably, such a girl would have combined this fundamental motive force with some supernatural intention, but the question is how dominant, and hence how genuine, would a supernatural motive be in such a case? Would it be any more than a case of self-deception?

I can conceive of a director telling such a young girl to thank God that she feels that way, because she is thus freed from many temptations against chastity. Yet such advice, I think, would be highly questionable. It is true, of course, that such a person would have little or no difficulty with the material observance of chastity, but absence of sin or conflict is not a proof of virtue. In such a case the brake applied to prevent sin is not the regulating influence of reason, which would be the basis for virtue, but is an inhibition of the psychic order. It is God's plan that sex should be attractive, not repugnant, and it is clear from the words of Christ (Math. 19:12) and of St. Paul (I Cor. 7:6-9) that the invitation to the counsels implies a sacrifice. The girl who finds sex repugnant has no sacrifice to make in dedicating her virginity to God. The suitable candidate for the religious life is not one who is incapable of marriage, but one

who freely surrenders this good for a greater.

There is a further consideration in a case of this kind which should not be overlooked. The repugnance felt toward sex expression is, as we have presented it, a psychic inhibition. It is due to some psychological twist or other. Suppose, perhaps after some years of religious life, that this twist is suddenly straightened out—a not inconceivable happening. Once the psychological brake is removed, the person may, for want of virtue, be defenseless against a passion whose existence she never suspected. Could it not be that something similar to this is the explanation of some of those particularly puzzling defections after years in religion?

The masters of the spiritual life have always recognized the possibility of self-deception in the service of God, and modern psychology tends to re-enforce their warnings by supplying instances of the subtle ways in which unconscious and undetected influences may insinuate themselves into human motivation. When such happens in the case of vocation, the good will of the applicant is not in question, but the genuineness of his vocation is. He is, in this supposition, deceived himself, and he may quite easily deceive others.

The manifestation of virtue is sometimes ambiguous, and what externally passes for virtue may actually be no more than a cover-up for a psychological problem. Natural submissiveness and deep-seated inferiority can easily pass for humility, overly-conscientious strivings for perfection can, as a matter of fact, be no more than psychological defenses against fear of criticism and inability to tolerate failure, while genuine apostolic zeal is not always easy to distinguish from a paranoid discontent. The discernment of spirits is sometimes difficult, and we have the scriptural warning: "Dearly beloved, believe not every spirit, but try the spirits if they be of God" (I John 4:1). This admonition seems to be particularly pertinent in the matter of the discernment of vocation and especially with respect to the motives prompting the applicant to apply for admission to religion. It would surely be excessive always to question our conscious motives and to see in them nothing but disguises for hidden tendencies, but it must be acknowledged that conscious motives are sometimes deceptive, and that the dominant motives for our actions are not always the ones which consciously move us. Unconscious fear of contact with the world, for example, may be concealed by perfectly orthodox motives such as contempt for the world and desire of perfection. For a long time the individual's actions may seem to be in-

spired by these traditional motives, but it may eventually appear that they were in fact but the effects of neurotic tendencies. Where unconscious factors are at work common sense is hardly sufficient for the discernment of vocation, and the eye of the expert is needed to detect a latent neurosis artfully concealed behind normal behavior.

External Vocation

Let us pass now from internal vocation where psychology has but a limited and indirect contribution to make, to external vocation where its contribution is more direct and more extensive. By external vocation, as previously mentioned, St. Thomas meant the acceptance of a candidate by a legitimate superior. Thus external vocation completes and perfects the internal call essentially determining it to this particular institute.

It is evident that before an applicant can be accepted a judgement must be made on his suitability for the religious life. Some one must pass on such fitness, and ultimately this decision is the responsibility of the religious superior. The internal call is always subject to the possibility of self-deception, and finds a certain confirmation, therefore, in the judgement of suitability passed by a competent superior. The junction of the two gives vocation to the religious life in the concrete.

Suitability for the religious life might be treated from various points of view, but for the purposes of the present discussion it will be considered under qualities of body and mind, which in the words of Canon 538 render the individual "fit to bear the burdens of the religious state." A certain level of physical well-being is required for the exercise of religious life, and it is common practice to require of applicants a doctor's certificate of good health. Pertinent to the present discussion, however, is the fact that mental health is no less necessary for religious life. The idea of "*mens sana in corpore sano*" (a sound mind in a sound body) seems to be a proper estimate of fitness for life in religion.

The Contribution of Psychological Tests

There would be no real disagreement, I think, on the fact that certain psychological qualities are required in a candidate for the religious life. What these qualities are might be differently expressed as maturity, balance, stability, control, adjustment, but there is at least agreement that some over-all psychological integrity is needed. It might even be clearer and there would, perhaps, be even greater agree-

ment if the proposition were put negatively: certain psychological conditions render an applicant unsuitable for the religious life. Consequently no superior can accept a candidate for religion without making some judgement of psychological fitness. The trouble is that such a judgement, necessary as it is, is frequently superficial and haphazard, because the basis for a more adequate judgement is not available. Here the psychological examination of candidates can enter to make its contribution. Such an examination can offer a more adequate foundation for the estimate of psychological suitability which must be made. It may be valuable to point out thus early in the present discussion that the psychological testing of candidates is new only in its methods, not in its purpose. Its function is traditional and inescapable: namely, a judgement on the psychological fitness of the applicant.

The psychological examination has a function to perform with respect to *all* candidates. With the greater number of them its function will be negative and will consist simply in affirming the fact that they are psychologically suitable, i.e., that no psychological factors are in evidence which would antecedently make it impossible for them to bear the burden of religious life. Even though the contribution here is negative, it is not to be despised for it is precisely what is needed, namely, a clean bill of mental health. It should be noted that such immunity at the time of application is no necessary guarantee that psychological difficulty might not subsequently develop, any more than the assurance of physical health at the time of entrance is a guarantee against subsequent ill health, but at the time it represents what is needed and is sufficient.

With respect to the remaining candidates the psychological examination, we assume, will show positive results. Sometimes these results will be extreme, for serious mental disorder cannot be *a priori* excluded in candidates for the religious life. In this connection, the work of Father Thomas Verner Moore on the rate of insanity in priests and religious² is pertinent. This study appeared in *The Ecclesiastical Review* for 1936, and still remains the only published work on the subject. In connection with the investigation, Father Moore contacted all the Catholic and non-Catholic state and private sanatoria and asyla for the insane in the United States. On a basis

²Thomas Verner Moore, "Insanity in Priests and Religious. Part I. The Rate of Insanity in Priests and Religious." *The Ecclesiastical Review*, 95 (1936), 485-498.

of his returns, Father Moore reports the following figures for the year 1935. The ratio per 100,000 population was as follows: for priests 446; for sisters 485; for brothers 418; for the general population 595. He found a notable difference between active sisters with a ratio of 428 and cloistered sisters with a ratio of 1034. On a basis of these findings, therefore, the rate of insanity among priests and religious is less than it is among the general population, but the rate for cloistered sisters is more than twice what it is among the population at large. One additional point is worth noting. Although it is true that the rate of insanity among priests and religious is less than for the general population, this result is due to the fact that syphilitic types of insanity are almost completely absent among priests and religious. If the latter were eliminated from the figures for the general population, the rate of insanity for priests and religious would rise above that for the population at large.

One might be tempted at first sight to interpret these figures as meaning that religious life makes more demands on psychological stability than life in the world, with psychological breakdown consequently more frequent. Although there is truth in this interpretation, Father Moore is of the opinion that a more important factor in producing these results is the attraction exerted by the religious life upon certain pre-psychotic personalities. Schizophrenia, for example, is by far the most frequent psychiatric disorder among institutionalized priests and religious; and there can be no doubt that a considerable number of pre-schizophrenic personalities are attracted by the retirement and seclusion of religious life, and of the contemplative life more than the active. Their schizophrenic tendencies blossom out into a full psychosis in religion, but they would undoubtedly have done so just as well had these persons remained in the world.

Outright psychosis among applicants for the religious life is hardly to be expected, but pre-psychosis and incipient psychosis is a problem, as Father Moore's findings and fundamental interpretation indicate. Now, the essential point in terms of the present discussion is that pre-psychosis is not likely to be discovered in an applicant for the religious life, apart from some special testing procedure designed to reveal it. Sufficient proof of this statement is found in the number of such persons who secure admission to religious life.

As indicated above, cases of severe mental disorder among applicants for the religious life are relatively rare, nor do they offer too great a difficulty in evaluation. In such cases the picture is unequiv-

cal, and upon examination the applicant is found to exhibit such a wealth of psychopathology as to be clearly unsuitable. There is, however, a larger number of cases in which the degree of psychological difficulty is considerably less. The evaluation of such cases is more difficult for two fundamental reasons: (1) because the degree of disorder being less it is more difficult to detect; and (2) because it is more difficult to predict the extent to which the disorder is likely to render the applicant incapable of bearing the burdens of the religious life. It is evident that the reference here is to neurosis in general and to the milder forms of mental difficulty which would not even qualify as neurosis.

Neurosis, referring in general to the non-psychotic forms of mental difficulty, is a broad term, and I am inclined to think that most responsible and informed persons would be reluctant to say that the presence of neurosis, *ipso facto*, would render an applicant unsuitable for the religious life. The presence of neurosis would unquestionably create a presumption of unsuitability, but the latter might yield to the contrary fact in a given case. What then is to be taken as the norm? I would suggest that we might distinguish on the basis of the *kind* of neurosis. It is beyond question that there are certain types of neurotic difficulty which would almost surely be accentuated by the demands of religious life, and it would be my suggestion that the presence of a neurosis of this type would render the applicant unsuitable. At the present time I would prefer to leave open the question as to whether there actually are any neuroses of the second type, i.e., which would not be aggravated by the requirements of life in religion.

As an example of a neurosis the presence of which would likely preclude acceptance into religion, I would mention hypochondriasis, an abnormal pre-occupation with bodily health. This tendency, as is well known, can grow into an exclusive pre-occupation leaving the individual with little thought or energy for religious observance. In its milder forms it simply interferes with community life and regular observance; in more advanced stages, it renders the individual completely incapable of following religious routine. Experience quite well attests that the introspection of the religious life develops a certain number of hypochondriacs as it is, so that the expectation seems justified that this life would aggravate such tendencies if they were already present at the time of admission. An even clearer example, to my mind, of the kind of neurosis the presence of which would

render an individual unsuitable for the religious life, would be an obsessive-compulsive neurosis, which manifests itself in the moral sphere as scrupulosity. I have reference not to an isolated instance of scrupulosity in the life of an applicant, but to scrupulosity of sufficient duration to have become habitual. Such a state is aggravated by the additional duties of religious life, by the continual self-examination which is an indispensable condition for progress toward religious perfection, and particularly by the obligation of the vows. In its milder forms, scrupulosity impairs efficiency, in prayer no less than in apostolic work. In its severer manifestations, it makes prayer and religious observance a torture, and any substantial measure of productive work an impossibility.

Attitude to be Assumed in Doubtful Cases

In connection with the matter just discussed, a question arises which must be faced directly, and it is this: do we not go too far in excluding applicants with neurotic tendencies? Would it not be more in accord with the spirit of Christ and the Church to accept them and to leave something to the healing effect of God's grace?

In answer to this sort of a question, I would like first of all to point out that psychological testing is finished, its work complete, its contribution made, when it has ascertained the facts, in as far as it is possible to ascertain them in the case of the applicant, and has put these at the disposal of the superior. It then becomes the superior's responsibility to act upon the facts as seems best, and, in view of them and all other available sources of information, to accept or to reject the candidate. A prudent superior will not come to a decision, of course, without taking the matter to prayer. Indeed everyone connected with the discernment of a vocation must pray; the applicant himself must pray, his director must pray, and the superior who acts on his application must pray. The Gospels tell us that Our Lord spent the night in prayer before choosing the Apostles. The example of saints teaches us that we should pray in such an important decision, but also work. It was St. Ignatius' advice, for instance, that we should work as if the entire outcome depended on us, but pray as though the entire outcome depended on prayer alone. Such advice seems particularly apposite in the selection of candidates. In this case, the importance of the matter requires that the most adequate possible investigation be made, but ultimately such selection depends upon a judgement of the superior. This judgement should be founded in fact—as far as it is humanly possible to discover the truth—and

should be illumined by grace, in as far as it is possible to invoke the divine assistance through prayer.

Even when we have proceeded in the manner indicated above, the decision still remains difficult, for we are attempting in such cases just about the most difficult task in the world, namely, to predict the interplay of divine grace and human freedom. "If the human mind," says a distinguished French contemporary, "cannot probe this mysterious interplay even after the event (for when someone leaves a religious institute it is often impossible to tell whether it was through infidelity to a real vocation or simply due to the late discovery that there was no vocation at all) still less can it see it beforehand."³ We are compelled humbly to admit that there are and will continue to be a certain number of cases which cannot be avoided, but there are others which, with a greater expenditure of human effort and prudence, could be avoided. Such is our task.

When there is doubt about the psychological suitability of candidates for the religious life, I would offer it as a general principle that we should be severe rather than lenient in admitting. My fundamental reason for this recommendation is that the religious life demands more than ordinary psychological stability for its practice. In the vows, which constitute the essence of religious life, man makes of himself a holocaust to God. We speak also of the martyrdom of the vows. It is true that "holocaust" and "martyrdom" are metaphorical expressions in this context, but they serve to emphasize the demands made of human nature in the practice of the religious life, demands which are to a considerable extent psychological. Certainly the number of psychological satisfactions available to religious are considerably reduced over those possible to people in the world, while the occasions for frustration are greater, due to the surrender of deep human wants through the vows of religion, and by reason of the demands of day-by-day community life. Hence there is required more than the usual amount of psychological stability and maturity in a religious, and it would seem, therefore, to be imprudent to accept in religion applicants with distinctly *less* than the normal amount of psychological integrity.

A further point seems worthy of note in this connection. The attitude is sometimes assumed that doubtful candidates should be accepted in religion because religious life would benefit them more than

³A. Plé, O.P., "Unconscious Attraction to the Religious Life." *Religious Life: II Vocation*. Westminster, Maryland, Newman, 1952, p. 110.

it would some better individuals who are less in need of helps religion would provide. A slightly different way of putting this same objection would be to say that if there is a doubt, we should give the applicant the benefit of the doubt. We assume that the doubt is a positive one, i.e., one in which there are positive reasons for questioning the suitability of the candidate. In such cases, I do not think that the general principle that the applicant should be given the benefit of the doubt is the correct one. It must not be forgotten that the religious community has rights as well, and it seems a more fundamental principle that the good of the community should prevail over the good of an individual, particularly when the latter is not yet a member of the community, as would be the case of an applicant.

The doubtfully suitable applicant—if indeed the doubt is well founded—is likely to prove to be a problem from the very day of his arrival in the novitiate. If such is the case, he will require a disproportionately large amount of the novice master's time, to the detriment of the other novices who would profit more from his counsel and direction. Furthermore, psychologically unstable and neurotic individuals are difficult to live with, and it seems really inequitable that such persons should be permitted to enter and to disrupt the peace and harmony of community life. One such person can be a thorn in the side of an entire community, as experience very well attests. In God's Providence we shall always have enough difficult members of the community to make religious life a source of virtue and sanctification, but it seems quite another thing knowingly to contribute to the difficulties of religious life by admitting psychologically unsuitable persons. Finally, there is always the distinct possibility, if not probability, that the demands of religious life will increase the difficulties of psychologically unstable persons to the point where they will ultimately be compelled to leave religion (and the institute may consider itself fortunate if the problem can be solved in this way), or else they will have to be removed from the community and institutionalized. The latter can be a tremendous financial burden to a community, and it would seem an unjust one when the likelihood of such an eventuality could have been foreseen at the time of admission.

It might be felt by some that when there is doubt about the psychological suitability of a candidate, he should be admitted with the expectation that his inability to adjust to religious life would soon become evident to him through the actual attempt in a way which he

would never have been able to accept beforehand, and that he will in consequence voluntarily leave. The expectation of voluntary withdrawal in a case of this kind is not well founded. Even for the psychologically well-integrated and mature personality, readjustment to life in the world is difficult and the courage required to face the unasked questions of family and friends is considerable. Ability to measure up to such demands is not realistically to be expected of one whose difficulty is weakness precisely in this area. Furthermore, it is assumed that the individual is suffering from personality or emotional disorders, and one of the main characteristics of such difficulties is a lack of insight on the part of the individual into his condition. Hence, if the disorder increases to a point where the individual should leave, insight is likely to decline as well, so that it is not to be expected that the individual will leave voluntarily. I return, therefore, to my earlier proposition that it is a mistaken charity to accept doubtfully mature and questionably stable individuals into religion.

In concluding the present article I should like to refer to two quotations which seem to me to re-enforce the viewpoint presented. The first arises out of the symposium on religious vocation held in France during the summer of 1949, and consists of the following expression of experience on the part of a religious superior: "Experience has taught us one thing, and that is that when there is a doubt about anyone in the novitiate it is nearly always confirmed later: the situation does not improve. There may be exceptions but they are few and far between."⁴ I would simply suggest that, under adequate investigation, we can move the process back one step further, and speak about the doubtful applicant, but that the principle remains the same.

The second quotation is from our late Holy Father, Pope Pius XI, who expressed himself on the severity to be exercised in admitting candidates to the religious life. The occasion was an audience granted to the Capuchin general chapter after the election of Very Reverend Donatus de Welle as Minister General in June 1938, at which time the Pope spoke in part as follows:

"This recommendation, for which we take full responsibility, ought to be regarded as a father's instruction to his children, based simply on a desire for the well being of all religious families. And the instruction is this: *Be severe*. These may be hard words but they

⁴"An Enquiry about Vocation" in *Religious Life: II Vocation*. Westminster, Maryland, Newman, 1952, p. 83.

are prompted by love, for true love, love worthy of our Lord's friends, can be satisfied with nothing short of the truth. . . . We are not alluding merely to severity of discipline in general, but first and foremost to the severity which ought to be shown in accepting postulants. If anyone tells you that there is too much severity even now, we authorize you to reply that the Pope wants it to be that way, because he clearly sees the need of it, in virtue of his position and responsibilities, the more so as Providence has granted him a pontificate of some length and thus allowed him to acquire wide experience in this field. Indeed, if the religious life is to be kept in all its splendour there must be severity, particularly with regard to vocations, because although divine grace helps nature it does not destroy it; the necessity for doing battle remains, and in the religious life the stakes are higher. . . .

"It is no exaggeration to say that whenever people unite to form a group, even in small numbers, deterioration occurs. We learn this from experience. This does not mean that a religious family ought therefore to reduce the number of its members; quite the contrary—the tendency should always be to increase. But it should see that its members are carefully chosen, like picked soldiers. This is a difficult task, but essential. When a number of men join together in some enterprise, their good qualities, and particularly the highest ones, do not become common property; each man keeps his own. Their weakness and bad qualities, on the other hand, add up and merge together. . . ."

These words, coming from so high an authority, speak for themselves.

The purpose of the present article has been to demonstrate the proposition that psychological testing has a function to perform in the selection of candidates for the religious life, and that such a program is in keeping with the spirit of religious vocation as understood in the Church. The theoretical desirability of such a program is one thing, its practicality is another, and the latter question will be considered in a second article.

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The Eucharistic Fast

Hilary R. Werts, S.J.

THE new and mitigated law of the Eucharistic fast contained in the Apostolic Constitution, *Christus Dominus*, and the accompanying Instruction of the Holy Office, whose translations were published in this REVIEW last March, is a generous concession of our Holy Father the Pope who wishes to make more humanly possible the frequent and even daily reception of Holy Communion so much recommended by Blessed Pope Pius X and his successors in the chair of Peter. In promulgating the new law His Holiness urges bishops and priests to take advantage of its concessions to exhort the faithful to more frequent reception of the Blessed Sacrament. Religious who have much contact with the faithful in schools and hospitals will find many opportunities for their zeal to promote frequent Communion by explaining this law and leading people to use its concessions. For this purpose it is necessary that they have a clear understanding of the conditions for the application of these concessions. It is hoped that this article will help to this understanding.

The former law for the Eucharistic fast is retained except for the particular concessions granted in the new law. The first concession is that water does not break the fast. Water may now be taken at any time by anyone, right up to Communion time. The Eucharistic fast is no longer concerned with water, and abstinence from it can no longer properly be called fasting, though it may be an act of mortification.

Water here means plain water, that is, water without the admixture of any other substance whatever. Water as it is found in natural conditions is plain water, even though it be mineral water from a mineral spring, or ocean water with its content of salt. But minerals or salt may not be added artificially to the water that is permitted before Communion. However, the chemical additions to our city water supplies are not to be considered, for otherwise we would have no water available to drink and the change in the law would be meaningless.

Aside from the permitted water, the Pope confirms the former law and says that it must be observed by those who are able to do so. But this does not mean that those who come under the conditions of the new concessions must worry as to whether or not they should use

them. Norm I of the Constitution says: "The law of the Eucharistic fast, to be observed from midnight, continues in force for all those who *do not come under* the special conditions which We shall set forth in this Apostolic Constitution" (italics supplied). Hence there is no requirement that those who come under the concessions should rather fast from midnight if possible.

Norm II of the Constitution makes concessions for the infirm. They may, without any time restriction, take something by way of drink or medicine. They may take non-alcoholic liquids and they may take medicine in either liquid or solid form at any time before the celebration of Mass or the reception of Communion.

The infirm who enjoy this concession are either those who are sick, or those who are infirm because of age. For the sick, no kind or length or degree of gravity of sickness is specified, but it is required that the infirmity be such that it is difficult to observe the fast from midnight. The difficulty need not be extraordinary; a moderate difficulty will suffice. If an infirm person who desires to communicate would omit Communion because of the fast from midnight, then surely he finds this fast too difficult. For example, influenza, stomach ulcers, diabetes, asthma, the ills of pregnancy, may be presumed to make fasting from midnight difficult. Any sickness in which the doctor recommends nourishment before Communion, or in which recovery would be delayed by fasting, or any infirmity which causes the feeling of weakness unless nourishment is taken will suffice to permit liquid nourishment before Communion. Insomnia, severe headache, high or low blood pressure, distressing cough, rheumatism, arthritis, a bad cold, hay fever, may frequently make fasting rather difficult, and permit liquids. Some kinds of infirmity may last for a long time and permit liquids daily before Communion; others may be transitory and cause difficulty only for a day or a few days and these latter equally suffice for the use of the concession whenever they occur.

Since a moderately serious difficulty in fasting is required for the use of this concession, there are cases of infirmity in which the concession may not be used because the fast is no more difficult in these cases than it is for ordinary healthy persons; e.g., a person who has weak eyes or is blind, one who has lost an arm or leg, will have no fasting difficulty arising from his infirmity unless other circumstances enter into the case.

The difficulty in fasting required in order to permit the infirm to

take liquids before Communion is, according to some commentators, also required in order to permit them to take medicine. However it seems to me that a close reading of the Instruction (n. 1) reveals a distinction between liquid nourishment and medicine. There are two clauses, one concerning liquids, which are permitted under the condition that fasting is difficult; the other concerning medicine, which is permitted under the sole condition that it is real medicine. Thus I conclude that a person with a headache, even though it is not severe enough to make fasting difficult, would still be permitted an aspirin before Communion because he is sick and aspirin is real medicine.

It may happen that someone feels well on rising, but knows from experience that if he fasts until he receives Communion, he will become ill. In this case he may take medicine or liquid under the concession for the infirm, in order to avoid the sickness.

Sometimes a person's sickness is due to his own fault, as when one is ill the morning after an evening of overindulgence in food or drink. Nevertheless, he may use the concession for the sick, supposing that he has the proper dispositions of body and soul for the reception of the Blessed Sacrament.

We may now examine more in detail what is meant by liquids and medicines. The liquid permitted to the sick before Communion is anything that can be poured and drunk, except alcoholic beverages. Thus milk, tea, coffee, broth, fruit juices, soft drinks, and heavier liquids like egg nog, milk shake, creamed soup and raw or lightly boiled eggs. The liquid may have some undissolved solids as long as it remains a potable liquid; e.g., broth with some bread or cracker crumbs, cereals such as cream of wheat or corn meal when diluted with sufficient milk to make them drinkable. But all alcoholic beverages, even with low alcoholic content, are excluded after the midnight preceding Communion.

Medicine, either liquid or solid, is permitted so long as it is real medicine, and not merely something nourishing or agreeable. True medicine is something curative, palliative, or preventive. Any medicine prescribed by a doctor is a true medicine, but there are also many substances that are known to be medicine and used without a prescription, such as aspirin, sleeping pills, cold remedies, etc. Commentators dispute whether medicine containing alcohol is permitted. It may safely be said that alcoholic beverages may not be used medicinally before Communion, but a real medicine, even if it contains alcohol, may be used. This accords with the wording of the law,

and the law hardly requires that a sick person know the chemical content of his medicine, or be prevented from Communion because he must take medicine containing some alcohol. We may also note that some things which are ordinarily considered food and not medicine may in certain diseases be real medicine with curative or preventive value. Thus sugar is prescribed for diabetics who have an insulin reaction.

This concession of the use of liquids and medicines for the infirm is granted to priests or non-priests, and to priests for the reception of Communion or the celebration of Mass, and applies whether the Mass or Communion is in the morning or in the evening. The liquids or medicine may be taken once or several times after midnight, and in any quantity.

The use of this concession is not directly open to all the infirm, but those who are not priests are required to first consult a confessor, that he may judge whether they may use the concession. This consultation is required in every case, but need be made only once for a given cause of infirmity, and the advice of the confessor may be followed as long as the infirmity continues, even if it be life-long. When the infirmity diminishes, as during convalescence, the concession may still be used until it is clear that the infirmity no longer makes fasting difficult.

The time for this consultation is any time before Communion. The confessor's advice is not required to take liquids or medicines. The advice is required for Communion after having taken these things, and so it may be asked after taking them but before receiving Communion.

The gravity of the obligation to consult a confessor is discussed by commentators, and some hold that to use the concession without consultation would be to violate the law of the Eucharistic fast and commit a grave sin. Others say that a person who is sure that his case comes under the conditions of the concession would sin venially by disobedience if he were to omit the consultation and receive Communion; and that in an extraordinary case, when it is impossible to consult a confessor, he could use the concession without consultation. This opinion may be followed unless the Holy See solves the question otherwise. Of course, if a person were not qualified to judge the matter, he would sin at least venially by acting imprudently.

There is also some discussion about the confessor who is to be consulted. The strictest opinion is that he must be a priest who

could here and now hear the confession of the one consulting, and this would be required if the advice were sought in confession. But the law does not require that the advice be sought in confession. It may be asked in private consultation outside the confessional and, according to a tenable opinion, from a priest who can hear confessions somewhere, even though he has no faculties to hear confessions in the place of the consultation or of the person consulting. Certainly no one but a priest may give the required advice, though teachers and others may explain the requirements to their charges.

Since the advice of the confessor may be asked out of confession, it follows that it may be asked in personal interview, by phone or by letter, or by an intermediary such as a parent or other relative, a Sister or nurse in a hospital, a teacher, etc. The advice is personal and individual and could not be given to a large group together, such as all the people attending Mass; but if there is a group in which the confessor knows that all those present have the same reason for the use of the concession, he could advise the group together, as when all the nurses present are on night duty, or all the people present must make a long trip to Mass, and thus come under the concessions to be seen later.

As seen above, a person who is not a priest must consult a confessor before using the concession for the sick (and also the concessions to be seen below). Must the sick priest also consult a confessor before using this concession to receive Communion or to celebrate Mass? At first sight the law seems to require this, and some commentators thus interpret the law. But many, including some who are connected with the Holy Office in Rome, say that the sick priest need not consult a confessor. This seems reasonable, for if the priest can decide for others, he should be able to decide for himself. Without entering into all the arguments, it might be well to consider one point. The Instruction of the Holy Office concerning the sick (n. 3) says: "Priests who are ill . . . may likewise take advantage of the dispensation. . ." The word *likewise* is a translation of the word *pariter*, meaning "likewise," "in the same way." Many commentators refer this word to what has gone before, and understand the law to say that priests may use the dispensation in the same way as the faithful, that is, after consulting a confessor. It seems to be as well or even better to refer the word to what follows, and understand the sentence to mean that priests are given permission to use the dispensation *as well* for celebrating Mass as for receiving Communion,

which is a new and very noteworthy concession, emphasized by the word *pariter*.

The next concession is for priests in circumstances other than sickness which make fasting difficult. Three specific causes of difficulty are set down and the concession is granted to priests in these circumstances, without the need of consulting a confessor, and even in cases where the priest could fast without difficulty. The three causes are exclusive, and the concession is not to be extended to other circumstances, but actually the three given causes cover most of the difficult cases.

The first cause is the late hour of celebrating Mass. The hour is defined as nine o'clock in the morning. If a priest celebrates Mass after this hour he may take non-alcoholic liquids as explained above, up to one hour before the beginning of Mass, and may take them as often as he wishes. The time in this case must be measured mathematically. There must be a full hour of fasting before the beginning of Mass. And the Mass must start after nine o'clock. If the priest leaves the sacristy promptly for a scheduled nine o'clock Mass, it will be after nine when he begins the Mass at the foot of the altar with the sign of the cross, and he is a proper subject for this concession.

When a priest is celebrating more than one Mass, and one of them is after nine o'clock, he fulfills the condition and may use the dispensation by taking liquids any time after midnight, and therefore before his earlier Mass, but he must observe the prescription of fasting from the liquids for one hour before each Mass. Thus if he celebrates at eight and nine o'clock, he could take liquids before seven o'clock; if he celebrates at six and nine o'clock, he could take liquids before five and again after the first Mass but before eight o'clock.

The second cause which allows priests the use of liquids up to one hour before the beginning of Mass is heavy work of the ministry done before Mass. No exact definition of this work is given, but in view of the definition of a late hour given above, and of a long journey given in the next cause, it would seem safe to say that one hour or more of concentrated work, such as hearing confessions, taking Communion to the sick, preparing a sermon, participating in solemn ceremonies, and the like, would allow the concession, but not an hour of puttingter at odds and ends while waiting for Mass time.

The third cause permitting liquids to the priest up to one hour before the beginning of Mass is a long journey before Mass. A long journey is defined by the Holy Office as a distance of a mile and a

quarter on foot, which is a walk of about 20 or 25 minutes. If transportation is used, the distance must be greater in proportion to the kind of conveyance, the difficulty of the road, and the condition of the traveler. The inconvenience of the trip by conveyance should be equivalent to the inconvenience of a walk of a mile and a quarter. For a healthy person and a good road, it would seem that about forty minutes by car, or thirty minutes by bus, or twenty minutes by bicycle, would be a long journey in the sense of this law. Where the road or the weather is bad, or the person old or unwell, this distance may be shortened proportionately.

Since water no longer breaks the fast, it is noted that a priest celebrating more than one Mass may take the ablutions in each Mass, but using only water except at the last Mass. However, the Holy Office makes an exception to this in the case of Christmas and All Souls Day, if the priest celebrates three Masses on these feasts without interruption. In this case he should observe the rubrics of the missal which require the omission of the ablutions in the first two Masses. If on these two days the priest should take the ablutions with water, he would not be breaking his fast but he would be violating the rubrics.

The Holy Office says that if the binating or trinating priest inadvertently takes wine at the ablutions of a Mass before his last one, he may still celebrate the subsequent Mass or Masses. Some commentators hold that this permission is granted only if the priest has some special need to celebrate the subsequent Mass, e.g. because it is a scheduled Sunday Mass. But others say that the law does not necessarily mean any particular need for the Mass, and that the priest may proceed with his Masses for no greater reason than his own devotion.

It would seem that if the priest inadvertently took the wine ablution into the chalice in his earlier Mass, and noticed it before consuming the wine, he would not be obliged to dispose of it some other way, but could consume it. However, if he deliberately took the wine ablution at Mass, not intending to binate, and later the need for another Mass arose, he could not celebrate again unless there were sufficient need to allow him to celebrate after breaking his fast. But in view of the present mitigation of the law, one might be less severe than formerly in weighing this need.

Having seen the concessions for priests who will celebrate Mass, we come to the concession for communicants. This concession, similar to but somewhat different from the preceding, is the one which

rules the reception of Holy Communion for all non-priests, even though they be religious or clerics in the major orders of subdeacon or deacon, and it also applies to priests who are to communicate rather than celebrate, as for example, priests who do not celebrate Mass on Holy Saturday.

The concession is given for three exclusive causes of grave difficulty, namely, fatiguing work before Communion, late hour of Communion, or a long journey before Communion. The concession requires consultation of a confessor, as seen above for the infirm. When the concession is allowed, the communicant may take liquids as often as he wishes, from midnight until one hour before Communion, and of course water at any time. No solid food or alcoholic drink is allowed after midnight. Note that the hour is measured before Communion, while for the celebrant we saw that it is measured before the beginning of Mass. The period of fasting must be a full hour and if in doubt about the exact time of Communion one must leave some margin of time, or risk arriving at Communion before the full hour is completed and thus be deprived of Communion, for there must be no diminution of the hour.

There are various opinions as to the application of the three causes of grave difficulty. One opinion requires not only the existence of one of these three causes, but also the existence of at least a moderately grave difficulty in fasting from midnight for this particular communicant. A second opinion holds that if one of the three causes exists, we may presume that it is actually difficult for any particular person to observe the fast from midnight, and so he should be allowed to use the concession unless it is clear that fasting causes him no difficulty. A third opinion holds that the only difficulty required is the actual existence of one of the three given causes. For example, if one must make a long journey to church, he may be allowed to use the concession without inquiry as to the inconvenience he would suffer by fasting from midnight.

The practical application of these different opinions will be the same except in border-line cases in which the third opinion will create less anxiety in the confessor and the communicant than will the other two opinions. This third opinion has the fewest supporters, but I adopt it as the easiest to apply and as defensible according to the meaning of the law. Although the tenor of the law is that it intends to relieve those who experience grave difficulty in fasting from midnight, it also states that there is grave difficulty in certain cases

given as examples. The Constitution also insinuates that some circumstances which do not seem to be serious in a single case may have a serious cumulative effect over an extended period. Thus the Constitution says that the burden of a priest's Sunday ministry unquestionably undermines his health; the conditions of work in the modern economy and the conditions of modern living especially after recent wars have caused a general decline of health. The Constitution, norm V, grants the concession "because of grave inconvenience—that is, because of fatiguing work, or the lateness of the hour. . . , or the long distance. . ." (italics supplied), signifying that these three conditions are actually grave difficulties. The introduction to the Instruction says the concessions may be used by those who find themselves in the particular conditions specified in the Constitution, which in this concession are the three given causes. The Instruction states the concession to the sick conditionally, "if because of their illness, they are unable without grave inconvenience, to observe a complete fast," signifying that illness may or may not be a cause of grave inconvenience. But in the concession to communicants who are not ill, it states directly that the three enumerated circumstances are (not *may be*) causes of grave inconvenience. Furthermore, the spirit of these documents is very lenient, considering a mile and a quarter as a gravely inconvenient walk and nine o'clock as a gravely inconvenient late hour. If these are considered as generally grave, there seems to be little room for a reasonable decision that in some exceptional cases they are not grave. To draw a line between grave and not grave in this matter seems to be practically impossible and the attempt to do so would lead to anxiety and scruples. So it seems to be in accord with the meaning and spirit of this law to allow the concession to all communicants who are in one of the three given circumstances, without trying to measure the gravity of the difficulty of fasting for each communicant.

The first cause given, fatiguing work, is illustrated in the law by the cases of night workers in factories, ships or other transportation, those who spend the night in the service of the sick or as watchmen, and mothers who must perform domestic duty before going to Communion. The work may be an all-night occupation, or it may be work done in the morning for a period long enough to make it fatiguing, or it may be work done during some part of the night with some sleep afterwards, as when a nurse is called at night for some emergency. An hour's heavy work in the morning would seem to jus-

tify the use of the concession. Work done late in the evening does not seem to be ordinarily included in this cause, but such work and even work done earlier might sometimes be so fatiguing that it would permit use of the concession. The law also mentions pregnant women, and probably considers them subjects for the concession independently of any work they must do before Communion, merely by reason of the pregnancy.

The second cause is the late hour at which alone the communicant can receive. The late hour is not defined, but since nine o'clock has been defined as a late hour for the celebrant, it must also be a late hour for the communicant. Perhaps it was not defined because it may happen that a time before nine o'clock will be a late hour for those who must rise very early. The Instruction gives the example of Communion in a place where a priest is not able to say Mass early because he must come from some distance, as happens when one priest has charge of two or more churches.

Although the Constitution says: "The lateness of the hour at which *alone* they can receive," this must not be understood to mean that it is absolutely impossible to receive earlier, but rather that it is difficult to receive earlier, or there is some necessity for waiting until a late hour. The concession could be allowed to these: the parent who must care for the children while the other parent goes to an early Mass and then himself goes to a later Mass; one who is awake until a very late hour at night and so needs to sleep late in the morning; one who needs a late sleep on Sunday or a holiday to rest from his week's work; one who must choose a late Mass to keep peace in the family; the altar boy who is assigned to serve a late Mass, even if he could go to another earlier Mass; a worker who could conveniently go to noon Mass down town but would find it inconvenient to rise early enough for Mass before work; some special reason for a late Mass, as when the bride and groom wish to receive at a late nuptial Mass, or the family wishes to receive at a late Requiem Mass; and in general, whenever in view of the person's accustomed rising hour, the time of the first conveniently available Mass is relatively late. But one may not without some necessity freely choose the later of two Masses in order to be able to take liquids before Communion.

A special case of a late hour, mentioned in the documents, is that of children who would have to go to church, communicate, and then return home for breakfast before school. In order to obviate this

difficulty, these children may take liquid nourishment up to an hour before Communion. It must be admitted that this concession is not without its own problems. Although a child could have a sufficiently nourishing breakfast made up entirely of liquids, still it might not be a satisfying breakfast for those accustomed to a more substantial meal, and the liquid breakfast might require that the child and his family rise earlier than usual in order to finish it an hour before Communion time.

From this case of the school child we may conclude that sometimes the hour may be considered late because the available time between Holy Communion and other duties does not permit the communicant to obtain breakfast readily after Communion. This may be the case not only for school children, but also for college students, and for people who work away from home and do not have convenient time after Mass to return home for breakfast.

The third cause which allows this concession is a long distance to travel to church. The distance in this concession is to be measured in the way explained above for priests, i.e., a mile and a quarter walk, or the equivalently inconvenient ride. Here again there must be some need for the travel. One could not choose a more distant church when there is a nearer one unless there was some fairly serious reason for doing so. Sufficient reason might be some special solemnity at the distant church, e.g., the first Mass of a member of the family; a group Communion of a family or of the Holy Name Society or the Knights of Columbus; an alumni or father-son Communion group at a school; a baccalaureate Mass; the close of a Mission or novena one has attended; but hardly the mere devotional desire to communicate in the distant church rather than in a near one.

The final concession concerns evening Masses. These Masses are not directly permitted, but the local Ordinary may permit them on the days specified in the law, and he may permit them in all the churches of the diocese, or in certain designated churches. He may also permit them in the oratories of religious. There must be some need for the evening Mass, for workers who cannot go to morning Mass, or for a gathering for a religious or social festivity such as a Eucharistic Congress, a Sodality Convention, a business, labor or scout convention, etc. The evening Mass may begin at four o'clock or later. Some have thought that an *evening* Mass differs from a night Mass, and have tried to assign the latest hour at which this Mass may begin as some hour earlier than midnight, but the law does

not seem to set a final hour at any time before midnight, and the hour may be defined by the local Ordinary according to the need. When evening Masses are permitted, all are free to go to the Masses and to receive Communion, but no one may communicate twice on the same day, nor may the priest celebrate morning and evening of the same day unless he may legitimately binate on that day. Neither priest nor faithful need consult a confessor under this concession.

The Eucharistic fast required for evening Communion is a fast of three hours from solid food and one hour from liquids, and the time is measured before Communion for the communicant but before the beginning of Mass for the celebrant. No hard liquor is allowed after the preceding midnight. Light alcoholic beverages such as beer and wine are allowed in moderation, but only during a meal. Some commentators hold that these beverages may be taken at only one meal, even if the person eats two meals before a Mass late in the evening. But it may be admitted with other commentators that the law does not intend to exclude the use of these beverages from any meal taken before evening Mass or Communion.

This new law of the Eucharistic fast is a generous help for the increase of frequent Communion. Priests and other teachers of the faithful can use it effectively, as the Holy Father wishes, to encourage the frequent reception of the Blessed Sacrament, and the faithful should take full advantage of these concessions to increase their reception of the Bread of Life in proportion to the greatly increased convenience of its reception.

BOOK NOTICE

Over twenty years ago Father Bernard Hausmann, S.J., first translated from the German a notable book on the devotion to the Sacred Heart written by Father Christian Pesch, S.J., under the title of *OUR BEST FRIEND*. World War II and other causes kept the book out of print for some years. Now the publisher has reset the book entirely in very legible type. Its thirty chapters, each a complete unit in itself, offer ideal reading matter for daily spiritual reading during the month of June, or for the Fridays of the year. The central thought of this work, that Jesus is truly our best Friend, contains the strongest possible motive for fervent practice of devotion to the Sacred Heart. (Milwaukee: Bruce Publishing Company, 1953. Pp. 228. \$3.00.)

Motu Proprio Jubilee

C. J. McNaspy, S.J.

HIgh MASS and possibly an added toothsome tidbit, at least for the choir, mark St. Cecilia's feast in many religious communities. This year is likely to see a fuller festivity on November 22, the golden jubilee of Blessed Pius X's *Motu Proprio* on sacred music. Everything about this famed document is well known to music teachers and chant directors, who often have had to flourish it in defense of their innovations or renovations. But this fiftieth anniversary may be a fit occasion for all religious, however unmusical, to recall what the Church has to say about her own music.

If the *Motu Proprio* were a dead letter no one would take the trouble to commemorate it. Blessed Pius himself saw to it that this would not easily happen by enshrining his prescriptions in the preparatory draft of canon 1264. His immediate successor, Benedict XV, not long after stated: "We do not wish that the lapse of time should weaken the force of these wise rules. . . ; indeed, we desire them to have their full force." On the silver anniversary, 1928, Pius XI indeed bolstered them with a new papal document, *Divini Cultus*, in which he expressed surprise "that some have declared that these laws, though so solemnly promulgated, were not binding on their obedience." Finally, our present Holy Father devotes several paragraphs to sacred music, always stressing the same principles, in his masterly *Mediator Dei*. No one, unless with a peculiar axe to grind, can say that the *Motu Proprio* is out of date.

Another unfounded notion one sometimes hears is that the *Motu Proprio* is a bit extreme and not practical enough for us to do anything about it. The full reply to this objection would be simply to read it through. By no means does it state or imply that one should use only Gregorian chant in sacred worship. Quite explicitly the Holy Father states that "modern music is also admitted in church, as it also offers compositions of such goodness, seriousness, and gravity that they are not at all unworthy of liturgical functions." And if this were not enough, the Holy Father explains that "the Church has always recognized and favored the progress of the arts, admitting to the service of worship everything good and beautiful that genius has been able to discover throughout the centuries." No, only one

type of music is condemned in the *Motu Proprio*, and that by induction: the music that does not possess "the qualities proper to the liturgy, namely *holiness*, and *goodness of form*, from which spontaneously there springs its other mark, *universality*." It is hard to see how anyone could find this either radical or extreme.

So much has been done, especially during recent years, to carry out the requirements of the *Motu Proprio* that another possible qualm may occur: isn't it all so obvious that we needn't discuss it any more? Much personal contact with religious, younger ones particularly, is so encouraging that one is tempted to let down, feeling that the battle has been won. The ever-widening conquests of the Gregorian Institute, Pius X School, and other liturgical or musical organizations must surely bring added joy to the Blessed Pontiff who so recently launched the whole movement. But when one leaves religious house and seminary to venture forth into parish, or even, in some cases, cathedral, the situation is dismal indeed. True, the more offensive, bumptious Masses usual in the last century will hardly now be heard. But in too many instances what replaced them is little better. In fact, there are parishes, even deaneries, where the *Motu Proprio* would seem never to have been promulgated. Sad indeed would be the Blessed Pastor were he not already in heaven. It was with real poignancy that he had written, fifty years ago, while introducing his great statement, of the "many prejudices so stubbornly held even among responsible and pious persons"; not all of the stubbornness is gone today.

Need we recall once again that all discussion of the role of sacred music in divine worship must be situated in the total context of the very meaning of liturgy? The question cannot be simply decided on a purely musical basis. It cannot be just a matter of aesthetic value, abstractly considered, if that were possible. Much less can it be just a question of "I don't know anything about music but I know what I like." Music that would rank high on some ecclesiastical Hit Parade or even music performed in Carnegie Hall will not necessarily be suitable as *worship* music. Too often, even now, dubious standards are implicitly set up. A meditative reading of the *Motu Proprio* could remedy that.

"Sacred music as an integral part of the solemn liturgy shares in its general purpose, which is the glory of God and the sanctification and edification of the faithful." Thus far no cavilling possible. "Its principal function is to adorn with suitable melody the liturgical text

proposed to the understanding of the faithful." Here it becomes clearer that music's place must be secondary, that of a handmaid, as Pius XI would make explicit. If the sacred text becomes a plaything, or in any way obscured instead of pointed and intensified, then something has gone askew; this may be good *concert* music; it is no longer *liturgical* music.

Then the Pontiff enumerates the three qualities of sacred music which we gave above. By "holiness" he means that all profanity must be excluded, "not only in itself but also in the manner in which it is presented by the performers." Farther on he explains that nothing may be admitted that contains anything "reminiscent of theatrical motifs," or "fashioned even in external pattern on the movement of profane pieces." Music of a romantic or sentimental flavor (aptly called "googaudery") in which the "pleasure directly produced by music is not always kept within bounds," is evidently excluded under this heading.

Next, music "must be true art, for otherwise it is not possible for it to have that effect on listeners which the Church intends to achieve in admitting the art of music into her liturgy." This precept is commonly violated in two ways: either by singing music of low artistic worth, music that would never make its mark in the world were it not put forth under the aegis of the liturgy; or by singing worthy music in an unworthy way. The second fault, while often less grievous because prompted by good intentions, can sometimes do more harm than good. People have frequently grown to dislike Gregorian chant or the Church's great polyphony because they were performed with more good will than skill. For this reason Pius XI insisted that at least seminaries teach "the higher and 'aesthetic' study of plainchant and sacred music, of polyphony and organ, which the clergy should by all means thoroughly know." As the seminaries turn out pastors competent in this field, it is likely that choirs will reflect their understanding of sacred music, artistically and liturgically.

The third mark of liturgical music, "universality," means that "though every nation is allowed to admit into its ecclesiastical compositions those particular forms that constitute, so to speak, the specific character of its own music, still these must be subordinated in such a way to the general character of sacred music that no one of another nation may receive a bad impression on hearing them." This delicate catholicity, a tension between unity and diversity, is perhaps

the hardest principle to apply. However, the Pontiff goes on explicitly to condemn the operatic style of his own country. We wonder what he would think of certain rather eccentric efforts to produce Negroid or "western" sacred music for use in our country.

But popes are ever practical, and to prevent us from being too abstract in our approach, the Holy Father immediately gives concrete examples of what the Church does want. "These qualities are found, in the highest degree in Gregorian chant," which "has always been considered the supreme model of sacred music." Then he sets down, in italics and as unambiguously as possible, the following rule: "The more closely a composition for church approaches the Gregorian melody in movement, inspiration, and flavor, the more sacred and liturgical it is; and the more it departs from that supreme model, the less worthy it is of the temple." It would take real ingenuity to misunderstand that.

Blessed Pius next forestalls a possible escape. Granted, one might object, that the chant is so sacred and worthy; but isn't other music really more solemn? No, says the Pope, "it must be held by all as certain that an ecclesiastical function loses none of its solemnity when accompanied by no other music than Gregorian chant alone." However, he adds, "the qualities mentioned above are also possessed in an eminent degree by classical polyphony, especially by the Roman school, which in the sixteenth century reached its highest perfection in the work of Pierluigi da Palestrina. . . . Classical polyphony is quite close to the supreme model of all sacred music, namely Gregorian chant, and for that reason deserved to be received together with Gregorian chant in the most solemn functions of the Church."

A final scruple: is this not reactionary, or at least over-conservative? As an interesting corroboration of the Holy Father's stand I believe we could give quotations from almost every leading contemporary music historian or theorist. To cite only the most recent, and surely one of the most eminent, Harvard's Professor A. T. Davison, a non-Catholic. His new book, *Church Music: Illusion and Reality*, could almost be called a commentary on the *Motu Proprio*. After calling our chant "the unchallenged example of worship become music" and speaking of Palestrina and other polyphonic composers in terms of the highest praise, Dr. Davison states in reference to both:

"It may appear to the reader that this music of the Roman Catholic Church has been rather aggressively held up as a model. If this

is so, it is only because of a conscientious attempt to deal objectively with the matter; for that particular music, it would seem, fulfills two all-important requisites of true church music: first, in vying with the greatest music in any field, sacred, secular, or instrumental; and second, in creating an atmosphere of worship wherein not man but God appears as the important figure in the transaction." Surely no finer tribute to the sainted Pope and his liturgical work for Christ could be offered.

Communications

Reverend Fathers:

The September issue of the REVIEW FOR RELIGIOUS reached me today and I should like to clarify a reference made by William Gremley in his article entitled "Intergroup Relations," pages 231-241.

The quotation given by Mr. Gremley from *This Is Our Town* appeared in the old edition of the book. I have since revised all the *Faith and Freedom* Readers and the particular story referred to by Mr. Gremley is no longer in the new edition.

Mr. Gremley gives 1952 as the date of copyright which is also incorrect. The story referred to in *This Is Our Town* appeared in the 1942 edition. The revised book was published last spring and has a 1953 copyright. There is no 1952 edition of this particular volume.

—SISTER M. MARGUERITE, S.N.D.

Reverend Fathers:

His Excellency, Bishop Gonzaga, of the Palo (Leyte) diocese in the Philippines, has asked me, during my brief visit to the United States, to try to interest some American Sisterhoods to undertake educational work in his diocese. Will you allow me to publicize his request through your esteemed columns?

The Holy See has entrusted to this zealous and scholarly Filipino prelate the spiritual welfare of over 1,000,000 Catholics on the large island of Leyte. During my twenty years in the Philippines, I have had the privilege of long acquaintance with him, and know well his situation. With only about sixty-five priests (some of whom are old and sickly) and only three schools conducted by Sisters, he is in desperate need of spiritual reinforcements and most anxious to obtain American Sisters, and also priests, for his diocese.

Anyone acquainted with our own country realizes that we have many regions at home which need additional laborers in the vineyard of the Lord. It is this situation, no doubt, which is preventing many of our high-minded ecclesiastical and religious superiors from allowing their American subjects to go to foreign fields. On the other hand, Catholic history from the time of the Apostles is replete with examples of how the Church has always been prodigal in sending missionaries to foreign fields, even though their home lands were not yet fully manned nor completely evangelized. And they have been richly rewarded by the Holy Spirit, Who has multiplied vocations to their ranks as a blessing for their sacrifices.

Those interested in further details will please write to the undersigned.

REV. G. J. WILLMANN, S.J.
P. O. Box 510,
Manila, Philippine Islands

Questions and Answers

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There are members of a community living together who have not spoken to one another over a period of four or five years. Is the local superior obliged to try to correct this situation or should a higher superior who knows of the matter take a hand?

As a general norm local situations as far as possible would be handled by the local superior. For a good reason in a particular case it might be deemed advisable that some other than the local superior take care of the matter; the case could then be referred to higher superiors. Such a good reason could be discrepancy in age between the superior and the subject who needs correction, possible lack of experience in a younger superior, a question of tactfulness, a clash of personalities, and the like. In our instance the higher superior is already acquainted with the situation; hence the local and higher superiors might confer together regarding the more prudent and more efficacious way of handling the case.

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Is it the mind of the Church that Sisters who desire and even ask for correction and guidance from their superiors be left without it on the ex-

pressed opinion that the Sisters are grown women and know what they are supposed to do?

Canon 530 strictly forbids all religious superiors in any way to induce their subjects to make a manifestation of conscience to them. It does not, however, forbid subjects to open their minds freely and of their own accord to their superiors; in fact, it encourages filial trust in superiors and, if the superior is a priest, it also recommends subjects to reveal doubts and anxieties of conscience to such a superior. Consequently subjects are free to go to superiors, even those who are not priests, with their problems, especially if the problem does not involve a question of sin. Superiors on their part will usually lend a sympathetic ear. But the case might arise in which the superior did not feel competent to handle a certain problem; or one could envisage a particular case in which the superior judged that it would be better for the individual to resolve some simpler difficulty for himself and thereby build up self-confidence. In these matters a great deal of tact and Christian charity is required on the part of superiors; but subjects also should practice charity in moderating the demands they make upon superiors. Some problems could easily be solved on the individual's initiative after prayer and reflection.

A decade ago the REVIEW FOR RELIGIOUS invited discussion on the topic of spiritual direction. In the concluding survey (II [1943], 187-201) the twofold prong of spiritual direction was indicated, namely instruction and encouragement. On pages 191-192 the conclusion is voiced that need of instruction should certainly decrease with the passage of years to such a point that normally the intellectual help required of one's spiritual director would be mainly friendly criticism. "In other words, these religious plan their own lives, submit their plans to a director for approval or disapproval, and then occasionally make a report on the success or failure of the plan." In regard to encouragement, the need is more individual and is usually not lessened with the years. "At various periods in our lives, most of us need sympathetic help or paternal correction lest we lose heart or descend to low ideals." Both superiors and subjects might profit by keeping those considerations in mind.

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If a councillor is absent and the local superior, who is not a councillor, is called to a council meeting, does the local superior give her vote in the order the absent councillor would have or after all the councillors?

Canon 106, n. 5 says in part that among the members of any college (*collegium*) the right of precedence shall be determined by the legitimate constitutions of the college; otherwise by lawful custom; in default of that, by the norms of the common law. Hence, the constitutions of the institute should be consulted. If they make no provision, then follow whatever has been the legitimate custom (which here means the customary way of acting) in this situation. If neither the constitutions nor custom provide a solution, canon 106, n. 1 states that one who represents another enjoys the precedence that person has; but anyone who is in a council or similar meeting as a proxy yields precedence to those of the same rank who are personally present. Accordingly, then, a local superior who is not a councillor but who has been summoned to take the place of an absent councillor would vote after the councillors who are present in person.

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A general chapter is held in a branch house. When the time comes for voting, does the local superior who is not a councillor general vote before or after the councillors general? (It is customary for Junior Sisters to vote first, followed by Senior Sisters.)

The first answer is, consult your constitutions. If they say nothing, then follow whatever has been customarily done in this matter. If no solution is forthcoming from either of those sources in the order enumerated, it would seem that the local superior in this case would yield precedence to the councillors general since the latter in this instance seem to be acting in their "general" capacity, so to speak. (Possibly some institutes follow a simpler method of having all capitulars vote according to strict seniority, upwards or downwards, without regard to offices held.)

—33—

Propositions to be presented to our general chapter are very often sent through some member of our general council or through the general council. Has the general council the right to discard a proposition that pertains directly or indirectly to the general council itself, since the general chapter, while in session, is the highest authority in the congregation?

Perhaps your constitutions or legitimate custom indicate that propositions intended for the general chapter are to be forwarded through the councillors general, and that these latter have the power to judge the feasibility of presenting any such proposition to the gen-

eral chapter. Otherwise, an answer (in part) appearing in the REVIEW FOR RELIGIOUS, XI (1952), 309-310 in response to a similar question says: "Usually they [requests or complaints intended for the general chapter] are given to one of the delegates to the general chapter who, in turn, at the proper time, turns them in to the special committee appointed for the purpose of screening such requests and complaints. Those that are considered worthy of the attention of the general chapter are proposed to it in due time during the chapter of affairs. At the end of the chapter, before a vote to adjourn is taken, any delegate may ask that a request or complaint which has been turned in but has not been submitted to the general chapter should now be read, and the chapter will then vote first on whether the request or complaint is to be considered or not. If it is rejected, that is the end of the matter. If the majority is for considering it, it will then be considered in the same way as the other requests or complaints which were already submitted to the general chapter."

—34—

One of our novices left religious life about a year ago because of ill health. Now she has fully recovered and would like to re-enter our community. We know she has to make a new novitiate, but does she have to make a new postulancy?

Unless your own constitutions require a new postulancy, the applicant does not have to repeat the postulancy. There is no special provision in the Code of Canon Law for this case, but the conclusion is reached by analogy with two other provisions in the Code.

According to canon 640, § 2, if a religious who after making profession obtained an indult of secularization is readmitted later on to a religious institute by virtue of an apostolic indult, he must make a new novitiate and a new profession, but nothing is said about making a new postulancy also. Hence a new postulancy need not be made in that case.

Likewise in an institute which has two canonical classes of members, if a novice or professed passes from one class to the other, a new novitiate must be made, but no new postulancy is required (see canon 558).

Hence by analogy with the above two provisions of the Code, no new postulancy is required in the case proposed in our question. (See also REVIEW FOR RELIGIOUS, I [1942], 357.)

Book Reviews

RELIGIOUS MEN AND WOMEN IN THE CODE. By Joseph Creusen, S.J.

Fifth English edition, revised and edited to conform with the sixth French edition by Adam C. Ellis, S.J. Pp. xiv + 322. Bruce Publishing Company, Milwaukee, 1953. \$5.50.

Religious superiors and subjects will welcome this latest edition of Father Creusen's valuable work. In editing the fifth English edition, Father Ellis has painstakingly made the various changes, additions, and omissions found in the latest French edition. These emendations, due partly to a constant effort to keep the work up-to-date with recent pronouncements of the Holy See, serve to enhance the undoubtedly worth of this book. It should be kept handy alike for reference shelf and classroom study of the Church's law for religious. Something about the annual report and the new questionnaires for the quinquennial report is included. Appendix III gives an English translation of the questionnaire for the quinquennial report of diocesan congregations and societies. As the author remarks in his preface: "We have not deemed it necessary to add a chapter on *Secular Institutes*, since by no title are they a form of the religious life nor are their members religious." There is a revised bibliography. A larger type has been used for the table of contents.—F. N. KORTH, S.J.

FUNDAMENTAL PSYCHIATRY. By John R. Cavanagh, B.S., M.D., F.A.

C.P., K.S.G., and James B. McGoldrick, S.J., S.T.D., Ph.D. Pp. x + 582. Bruce Publishing Company, Milwaukee, 1953. \$5.50.

For fifty years psychiatry has drawn man's psychic portrait across the medical horizon without a spiritual intellect or will, without a spiritual soul. For decades the brilliant analytic theories and therapeutic techniques, often investigated with scientific precision, have been built upon a false psychic substructure of practical materialism and instinctive determinism. The emerging portrait tends to be a distorted caricature of human nature and psychic life as a mere mixture of matter and determined instinct. As a net result, psychiatrists are now left without adequate goals in life to point out to their patients.

To interpret, to correct, to refashion psychiatry on the same old base has long been unsatisfactory. The present authors challenge the jaded materialistic framework at every turn and discard it completely. They have produced a first-rate psychiatry textbook that

turns a new medical page and builds the young science of psychiatry entirely upon the time-tested framework of traditional scholastic psychology. This book is important for its psychological structure and its emphases. Perhaps more than any other psychiatry book today it emphasizes, with scientific precision, the spiritual intellect, will and soul; volitional freedom at the root of mental disorder; character formation based upon intellectual and moral habits; and the need of an adequate philosophy of life for true mental balance taken from both reason and revelation. Pervading the book with regard to etiology is the author's insistence upon the psychogenic or nonmaterial origin of mental disorders caused by a misuse of man's spiritual faculties.

The high caliber and clear structure of *Fundamental Psychiatry* reminds one of Dr. Strecker's excellent book *Fundamentals of Psychiatry*. It has seven major sections, thirty-one chapters critically written and well-documented, sixty-five thorough case histories, and rich bibliographical material. Publishers and authors have designed a clear and highly readable book. It opens with introductory concepts, the extent of mental disorders, and a picture of normal personality. Five major sections treat of etiology, the clinical approach to psychiatry, psychoneuroses, psychoses, and borderlands of psychiatry. The conclusion is devoted to psychiatry, philosophy, and religion.

The growing importance of psychiatry makes this an important and valuable book for Catholic hospitals, doctors, nurses, and counselors, and for those engaged in educational and sociological work involving modern psychiatric principles.—CHARLES NASH, S.J.

MOST REVEREND ANTHONY J. SCHULER, S.J., D.D., FIRST BISHOP OF EL PASO, AND SOME CATHOLIC ACTIVITIES IN THE DIOCESE BETWEEN 1915-1942. By Sister M. Lilliana Owens, S.L., Ph.D. Pp. xxiv + 584. Revista Católica Press, El Paso, 1953. \$3.50.

This labor of love but also a heavily documented work introduces us into the career of another "first bishop" in the United States coming from the Society of Jesus. When the diocese of El Paso was erected in 1915, the second choice for this new See was the pastor of a church in Denver, Colorado. He had seen the southwest in earlier days and knew something of the complicated and almost insoluble problems that would have to be faced. But obedience imposed the task; with confidence in God's help the new bishop put his shoulder

to the task. For more than a quarter of a century he carried on, then handed over a well-established organization to his successor. Less than two years later death carried his soul before his Maker.

The volume is profusely illustrated and well printed. Six appendixes add materials to those cited in the course of the narrative. Thirty pages of bibliography give a notion of the industry that went into the preparation of this work. There is a carefully-made index.

In the treatment the author in the main follows the topical method, giving for each theme the background and carrying it through the whole period of the episcopate. Because of this we do not get a very clear picture of the growth of the diocese as a whole. In giving the background more is at times given than is needed for the purpose intended. For the most part the Bishop appears before us, not so much initiating projects of his own, but as discreetly promoting and supporting movements set afoot by others and at times making them his own and thus leading them to a happy solution.

In his administration Bishop Schuler faced unique problems with which he had to deal prudently. Such were the bilingual population in the diocese, its location in two states, the onrush of exiles due to the persecution in Mexico, the dire poverty of a large portion of the faithful, the shortage of priests and of priestly vocations. Some of these themes are treated with some completeness while others are merely touched upon—the title gives warning that the work is not meant to be exhaustive.—AUGUSTIN C. WAND, S.J.

I WANT TO SEE GOD. A Practical Synthesis of Carmelite Spirituality.

By P. Marie-Eugène, O.C.D. Translated by Sister M. Verda Clare, C.S.C. Pp. xxii + 549. Fides Publishers Association, Chicago 10, 1953. \$5.75.

This is the first of a two-volume work. The second is to be entitled, *I Am a Daughter of the Church*. They grew out of a series of conferences on the Carmelite theory and practice of prayer. St. Teresa of Avila, rather than St. John of the Cross, was chosen as the proximate "guide." Of St. Teresa's writings *The Interior Castle*, with its seven "mansions," was taken as basic and typical and it provides the plan for this exposition. St. John's doctrine is introduced here and there as a confirmation or completion of St. Teresa's, not as something that is continuous and unified in itself. Very often further confirmation or illustration is sought from St. Thérèse of Lisieux.

The work as a whole has five principal parts, three of them being

in this volume. The first part is called "Perspectives" and serves as a general introduction. "The First Stages" deals with the matter treated in St. Teresa's first three mansions. Therefore it is ascetical. Next follows "Mystical Life and Contemplation." In this section—nearly half of volume one—there is much that one would hardly think of in simply reading the works of St. Teresa or St. John; for example, chapter two on the "The Gifts of the Holy Spirit." The two principal parts reserved for the second volume are "To Union of Will" and "Holiness for the Church."

On the value of this study as a satisfactory synthesis of Carmelite spiritual teaching we had better let the Carmelites themselves pronounce. Besides it would be premature to judge it before the second and much the more important volume appears.

—AUGUSTINE G. ELLARD, S.J.

BOOK NOTICES

Highly recommended is THE NEW EUCHARISTIC LEGISLATION, by John C. Ford, S.J. This book contains the original Latin texts of the *Christus Dominus* and the Instruction of the Holy Office, an English translation of these texts, a stimulating and enlightening commentary on the documents, and some brief summaries that should be very useful for confessors, religion teachers, catechism teachers, and parish priests. (New York: P. J. Kenedy & Sons, 1953. Pp. vii + 130. \$1.50.)

Little less than fascinating is the story of Louis Brisson as told by Katherine Burton in SO MUCH SOON. Carthusian-minded himself, this man founded schools for boys and clubs for girls, and the Oblate Fathers and Sisters of St. Francis de Sales to conduct them. Of rare scientific genius, he planned his own buildings and invented various things to keep his foundations operating efficiently. With profound trust in Providence, he quietly saw most of his great works swept aside by a secularist French government. (New York: Benziger Brothers, 1953. Pp. vii + 243. \$3.50.)

EDWARD LEEN, C.S.S.P., was not merely the writer of some excellent spiritual books. He was a missionary in Southern Nigeria, a religious superior, a theologian, a spiritual director; and he was practically a co-founder of a congregation of Sisters. His story is told by Michael O'Carroll, C.S.Sp. Readers of Father Leen's books will undoubtedly want to get this complete picture of the man. (Westminster, Maryland: Newman Press, 1953. Pp. xi + 278. \$3.50.)

BOOK ANNOUNCEMENTS

[For the most part, these notices are purely descriptive, based on a cursory examination of the books listed.]

THE ABBEY STUDENT PRESS, Atchison, Kansas.

The Law Proper to the Confederation of the Monastic Confederations of the Order of St. Benedict. A translation and annotation by Bernard A. Sause, O.S.B., of the "Lex Propria" and of the Apostolic Brief of Pope Pius XII, dated March 21, 1952, which promulgated it. Pp. 86. (Paper) \$.50.

BRUCE PUBLISHING CO., 400 N. Broadway, Milwaukee 1, Wisconsin.

Outlines of Moral Theology. By the Rev. Francis J. Connell, C.Ss.R. The author is the Dean of Theology at The Catholic University of America and has been professor of moral theology there for many years. This work is based upon a series of lectures that he delivered during three successive sessions of the Summer School of The Catholic University in a course entitled "Theology for the Laity." It is called "Outlines" because it is not intended to give in full detail all the material presented in a seminary course. It is, however, a rather complete compendium, and it could be used as a textbook in a college religion class, also as a manual for a parish discussion club. Priests will find the book helpful as a "refresher." The educated laity will find it useful for becoming acquainted with Catholic moral teaching in an organized form. Pp. xii + 247. \$3.75.

Matt Talbot. By Eddie Doherty. This is the story of the ex-alcoholic who became what clearly seems to be an uncanonized saint during his lifetime and who may some day be among the canonized. Pp. 200. \$2.75.

FIDES PUBLISHERS ASSOCIATION, 21 West Superior Street, Chicago 10, Illinois.

Signs of Life. By Francois Louvel, O.P., and Louis J. Putz, C.S.C. For some years Fides has been publishing rotogravure pamphlets on liturgical subjects. This present volume contains the major essays from these brochures on the Mass, Marriage, Baptism, the Priest, and Confirmation; and it also contains new material on the sacraments of Penance and Extreme Unction. Pp. ix + 134. \$2.75.

Saint Paul. By Daniel-Rops. The story of the conversion and the missionary journeys of the "Apostle of Nations," translated from the French by Jex Martin. Pp. 163. \$2.75.

THE FRANCISCAN INSTITUTE, St. Bonaventure, N.Y.

The Legend and Writings of Saint Clare of Assisi. "In honor of the Seventh Centenary of Saint Clare of Assisi, the Franciscan Institute has published this translation of Celano's life of Saint Clare (*Legenda Sanctae Clarae Virginis*) together with her own writings and related documents, and a collection of short studies on various aspects of her spiritual life." Pp. xiv + 177. \$2.75.

THE GRAIL, St. Meinrad, Indiana.

A Layman's Way to Perfection. By Robert B. Eiten, S.J. For years before his recent death the author was intensely interested in the theology of Christian perfection. The purpose of this little book is, first, to help the faithful to understand what Christian perfection is, and secondly, to make clear some of the chief means for reaching that goal. The author suggests that the matter treated here "should provide enough material for a two-hour course on the Spiritual Theology of Perfection for the Laity." Pp. 117. \$1.75.

P. J. KENEDY & SONS, 12 Barclay Street, New York 8, N.Y.

Saints and Ourselves. This contains a series of essays by distinguished Catholics on their favorite saints. The essays first appeared in *The Month*; and the present volume is edited by Philip Carman, S.J., the editor of that periodical. Pp. 146. \$2.50.

MCMULLEN BOOKS, INC., 22 Park Place, New York 7, N.Y.

The Priest of Today. By Very Rev. Thomas O'Donnell, C.M. This is the seventh edition of a book that was published almost forty years ago. The book covers every aspect of the priest's life: his interior life, his dealings with other priests and the faithful, construction of churches, the carrying on of various parochial activities, etc. Although this edition is not substantially different from the first, it does contain much up-to-date material, e.g., references to pertinent material from Pius XI and Pius XII. Pp. xv + 333. \$3.50.

Woman of Decision. By Sister Blanche Marie McEniry. The story of Mother Mary Xavier Mehegan, Foundress of the Sisters of Charity of St. Elizabeth Convent, New Jersey. As a young Sister she began her work as a foundress with a five-dollar bill, a statue of the Blessed Virgin, and a rule book. When she died about a half a century later, she still had the statue; the five dollars had been converted into a large institution; and the rule was observed in some ninety convents she had established. Pp. xi + 232. \$3.50.

Stone in the King's Highway. By Most Rev. Raymond A. Lane,

BOOK ANNOUNCEMENTS

M.M., D.D., Superior General of Maryknoll. The first part of this work contains a brief biographical sketch of Bishop Francis Xavier Ford, M.M., who died recently as a result of Communist persecution in China. In the second and larger part of the book Bishop Lane has made a synthesis of the most important of Bishop Ford's writings. One thing that stands out particularly in both the life and the writings of Bishop Ford is the fact that he sincerely loved and deeply respected the Chinese people—an essential attitude for any successful missionary. Pp. 297. \$3.00.

NEWMAN PRESS, Westminster, Maryland.

Mickey the Angel. By William P. Gillooly. A fantasy (?) about a very small angel. Delightfully illustrated by Margaret Ahern. Pp. 116. \$2.50.

The Little Flowers of St. Francis of Assisi. This contains a classic life of the lovable Founder of the Franciscans; also the life of Brother Juniper, the life of Brother Giles, and some notable sayings of Brother Giles. The text and arrangement are identical with the 1926 edition brought out by Dom Roger Hudleston, O.S.B. In the present volume we have an explanatory introduction by Paulinus Lavery, O.F.M. Pp. xxii + 245. \$3.50.

The Mother of God. By M. M. Philipon, O.P. This is a compendium of Mariology composed for the heart as well as the head. It is translated from the French by Rev. John A. Otto. Pp. 154. \$3.00.

SHEED & WARD, 830 Broadway, New York 3, N.Y.

The Mouse Hunter. By Lucile Hasley. A collection of essays and short stories by the author of *Reproachfully Yours*. Pp. x + 242. \$2.75.

Rue Notre Dame. By Daniel Pezeril. More about the priest-workers in France, told this time in the form of a fictional diary of an old priest who became the confessor to one of the priest-workers. There is an introduction by Bruce Marshall. Pp. x + 148. \$2.50.

TEMPLEGATE, P. O. Box 963, Springfield, Illinois.

Companions for Eternity. By A. Carré, O.P. A small booklet containing conferences on marriage originally given to students in the Latin Quarter of Paris. Pp. 54. \$.75.

The Small Missal. A missal for Sundays, holydays, and all principal feasts of the year. The Scriptural passages are given in the Knox translation, and this is sometimes called "the Knox Sunday Missal." Pp. 398. \$1.25 upwards.

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